

GOVERNMENT OF INDIA

ARCHÆOLOGICAL SURVEY OF INDIA

CENTRAL  
ARCHÆOLOGICAL  
LIBRARY

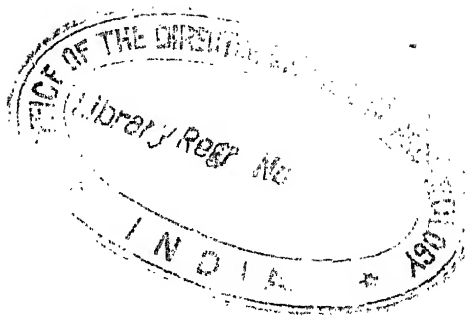
ACCESSION NO. 8938

CALL No. Sa8 Ka/Som/T.P.



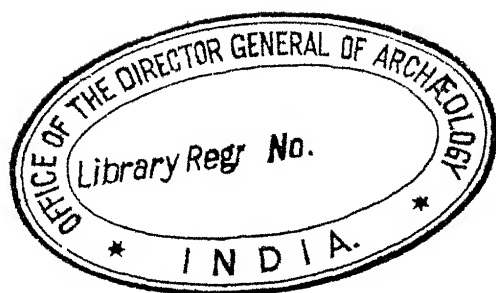








THE  
OCEAN OF STORY





11/1/11

THE  
OCEAN OF STORY

BEING

C. H. TAWNEY'S TRANSLATION

OF

SOMADEVA'S KATHĀ SARIT SĀGARA

(OR OCEAN OF STREAMS OF STORY)

3978

NOW EDITED WITH INTRODUCTION, FRESH  
EXPLANATORY NOTES AND TERMINAL ESSAY

BY

N. M. PENZER, M.A., F.R.G.S., F.G.S.

MEMBER OF THE FOLK-LORE SOCIETY; FELLOW OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE; MEMBER  
OF THE ROYAL ASIATIC SOCIETY, ETC.

AUTHOR OF

"AN ANNOTATED BIBLIOGRAPHY OF SIR RICHARD FRANCIS  
BURTON," ETC.

IN TEN VOLUMES

D3511/  
106/33  
VOL. IX



D3511/29

WITH A FOREWORD BY  
Sir ATUL CHATTERJEE  
HIGH COMMISSIONER FOR INDIA

Sa8ka  
Som | T. P.



LONDON: PRIVATELY PRINTED FOR SUBSCRIBERS ONLY  
BY CHAS. J. SAWYER LTD., GRAFTON HOUSE, W.1. MCMXXVIII

CENTRAL ARCHIVES  
LIBRARY NEW DELHI

Acc. No. 8938.....

Date. 22-7-57.....

Call No. Sa 8Ka.....  
Som/T.P.

## FOREWORD

WHEN Mr Penzer honoured me with an invitation to write a Foreword to the ninth volume of this admirable work, I felt that it would be foolish presumption on my part to attempt to add to the learned and fascinating studies on different aspects of the *Ocean of Story* that have been contributed to the previous volumes by scholars of eminence and authority. But it may not perhaps be unwelcome to the Western or Eastern reader of the *Ocean* to consider for a while the influence which must have been exercised by this unique and marvellous collection of stories on the culture and ideas of the people for whom they were primarily strung together. It may also be worth while to examine the evidence afforded by it of life and society in India at a most interesting and elusive period of its history, a century before the establishment of a Muslim Kingdom at Delhi.

It is a well-known, but none the less remarkable, fact that for the Hindu there is no code or compendium either for religious dogma or for moral conduct. There is nothing of final authority to guide him like the Ten Commandments, the Gospels or the *Qur'ān*. The Vedas contain little in the way of definite and concrete rules of belief and conduct, and, at the best, the teaching of the Vedas could have been familiar only to a microscopic minority of the population of India. The term "Śāstras" is a generic expression which may be said to embrace the entire non-secular literature of Sanskrit; individual works included in the term Śāstras have possessed authority only at different times, in different parts of India and among different sections of the population. We must also remember that until recently only an insignificant proportion of the people were able to read or write even the spoken vernaculars, and that in the climate of the country



the preservation of manuscripts is an arduous task. In these peculiar circumstances, the ethical and spiritual culture of the masses could be maintained only by the spoken word, and what better vehicle was there for the necessary teaching than tales embodying in a concrete form both religious principles and rules of conduct ? The adoption of the story as a medium of religious and moral instruction had the further advantage that the characters and incidents could be varied according to the rank or culture of the audience which represented people in all stages of civilisation, from the aboriginal tribes to the courtly and warlike Kshatriya and the priestly Brāhman of pure descent. These "stories with a moral" were woven into the history of mythical and epic gods and heroes, and thus obtained wide currency. They could not in any sense be described as the composition or the property of any one author or writer. They were altered or adapted to suit the reciter or the listeners and the particular occasion. Infinite variations of a story would therefore be current simultaneously, but the framework and the moral would remain much the same in all versions. Even thirty years ago the *Kathak* (literally "story-teller") was a familiar figure in the villages of northern and eastern India. His services would be requisitioned for one evening, or for a fortnight, or even for a whole season, either through the piety and generosity of a wealthy patron (often a lady), or by subscriptions raised among the residents of a village or circle of hamlets. A popular *Kathak's* clientele extended to all districts where the same language was spoken. He was commissioned to relate sometimes the whole of the *Rāmāyana* or the *Mahābhārata* or a *Purāṇa*, or sometimes only a striking episode appropriate to the season or the occasion. In reciting the history of the hero, the *Kathak* never hesitated to bring in extraneous or subsidiary stories by way of illustration or for purposes of diversion. For, though his main object was to instruct, he could not hope to do so without amusing or interesting his audience. The speaker sat on a slightly raised platform, while the audience, composed of men, women and children, of all castes and conditions, circled round him, in an open thatched hall, or under an awning, or in the dry season under a spreading

banyan-tree. This mixed audience was no doubt responsible for the fact that, although the stories were treated in the frank natural manner of the East, there was seldom any indecency or obscenity in them.

The printing-press and the spread of primary education are affecting the demand for the services of the *Kathak*, but we can well imagine how extensive his influence was in mediæval India. It will also be recognised that the art of the *Kathak* must have been largely responsible for the maintenance of a literary standard in the vernacular, and for the gradual development of a vigorous literature in languages such as Hindi, Bengali and Guzerati. In the earlier centuries of the Christian era the epics and the stories were mostly enshrined in Sanskrit, but the *Kathak* had to relate them to his audience in the spoken language. It is not difficult therefore to realise that powerful influences were at work for the preservation, in a written form of the vernacular, of works which were previously accessible in a language understood only by a very small minority of the people. Perhaps some explanation may be found in these circumstances of the tradition embodied in Somadeva's recension of the *Kathā-sarīt-sāgara* that Guṇāḍhya had originally written out his collection of the stories in the Paisāchī dialect.

It is safe to assume that during the centuries after Somadeva, the stories embodied in the *Ocean*, including the *Pañchatantra* and *Vetāla* tales, became familiar to practically all sections of the Hindu population of India, and exerted a potent influence on their ideas and culture. Mr Penzer has shown in his Terminal Essay—pp. 118 and 119—how in the earlier collections of the stories the characters belonged to a non-aristocratic sphere of society, such as merchants, artisans and cultivators, and the presiding deity was Kuvera, the God of Wealth. Somadeva and his coadjutors thought it desirable to replace Kuvera by Śiva (the chief deity worshipped in Kashmir in their time), and they also attempted to invest the chief characters with a social eminence which did not belong to them in the original recensions. But the new editors did not succeed in altering the general tone and atmosphere of the tales, and we have therefore available

in Somadeva's *Ocean*, so skilfully and faithfully translated by Tawney, a living picture of life of the common people in India in the tenth and eleventh centuries of the Christian era.

It is not my purpose to dwell at length on the moral and religious beliefs of the people as illustrated in these tales, for this work has already been accomplished in the excellent notes and appendices with which Mr Penzer has enriched these volumes. It is evident, as might have been anticipated by students of this period of Indian history, that the prevailing beliefs were a curious medley of the purer forms of Hindu mythology, of the later and sometimes debased Buddhistic doctrines and of *tantric* practices of comparatively recent development. The conflict between the Hindu and the Buddhist ideals of life is very clearly brought out in the tale of the Buddhist merchant Vitastadatta of Taxila and his Hindu son Ratnadatta (III, 2-5). We see incidentally how Buddhism had been the more popular religion with "low-caste men," and it is pleasant to note the spirit of toleration underlying the declaration of the philosophic Buddhist—"Religion is not confined to one form." While in the course of the work we are treated to learned and highly technical discussions on the doctrine of "Māyā," we have also many allusions to the more common practice of the worship of Durgā. The very frequent references to the famous temple of Durgā in the town of Bindhachal (Vindhyāchala, or literally Vindhya mountain), close to Mirzapur, are probably accounted for by the proximity of the regions peopled by forest tribes such as Bhillas, Savaras, or Pulindas, who are described in many parts of the *Ocean*. These references also indicate that one of the main routes between the Gangetic Valley and the Deccan must have been in those days, as it is now, from Mirzapur by a ford over the Narmadā above Jabalpur, and through the forest districts, to Pratishtāna on the Godāvarī. It is interesting to find that the temple of the Mahākāla Śiva at Ujjayinī described in Kālidāsa's *Meghadūta* was equally famous in the days of Somadeva, and, like the Durgā temple at Bindhachal, still attracts votaries from all parts of the country. Belief in magic ceremonial is illustrated in many of the stories; in the tale of Kamalākara and

Hamsāvalī we have gruesome details of the rites connected with human sacrifice (VI, 52). The synthesis of the philosophic tenets of Hinduism and Buddhism and the animistic rites and practices of the forest tribes, had produced a mixture which was not calculated to impart either social or political stability to Hindu India in the coming struggle with Islam. A careful reader of the *Ocean of Story* cannot fail to be struck by the spirit of gentle satire which underlies most of the stories, but unfortunately the criticism was not sufficiently trenchant for the purposes of reform and purification.

Similar observations apply to the picture of the political organisation of India in the tenth and eleventh centuries that is presented by these tales. Somadeva and his associates delineate for us a country divided into a large number of small states each ruled by a personal monarch, with dynastic ambitions and a desire for territorial aggrandisement. The King is usually guided by an intelligent and devoted minister, often a Brāhman. We have also a reference to a system where the Crown Prince had a court composed of young men in training for the posts of ministers. But there is little evidence of any complex political or administrative organisation at the centres of government. We are led to presume that the system of regional administration by means of a trained bureaucracy, which had been inaugurated by rulers such as Aśoka, continued to survive and function, and was a familiar feature which the editors of the stories did not consider it worthy to stress. It is difficult on any other hypothesis to account for the easy revival of the ancient bureaucracy by early Muslim rulers like Alauddin. There is no trace in the stories of the *Ocean* of any "state" or civic patriotism among the masses of the population. On the other hand there is much dynastic intrigue in the ruling families; territorial expansion was frequently sought by means of matrimonial alliances, which naturally led to counter-alliances. The picture thus sketched furnishes abundant explanation for the jealousies and weaknesses which characterised the defence of these kingdoms when the Muslim invaders arrived in the twelfth and succeeding centuries. A point to be noted in passing is that although we have many references to

kingdoms so far apart as Ujjayinī, Pāṭaliputra and Kashmir, and although there is mention of Takshaśilā in the north, Lāṭa (Guzerat) on the west, Chōḷa and Kalinga in the south, and Kāmarūpa in the east, there is no allusion to any state in modern Rajputana. Not the least interesting passages in the stories are concerned with the "non-Aryan" kingdoms in the Vindhya country, peopled by the older tribes such as Bhīllas, Śavaras and Pulindas, and the efforts made by the Aryan chiefs to secure their friendship and support. In these fragmentary references to the political organisation of the country the frequent demoralisation of the rulers is also vividly described. (Compare the story of King Bhīma-bhāta in VI, 162.) No doubt there were popular risings in consequence and the replacement of one ruler by another. But we cannot expect many stories describing such incidents in a collection specifically dedicated to a royal personage.

The social fabric of India in the tenth and eleventh centuries was composed of the four chief castes, but it is remarkable that even at that comparatively late epoch, although we have mention of many different vocations and professions, there is no allusion to any subcastes within the limits of which intermarriage was restricted. Indeed, leaving out the rather doubtful cases of *gāndharva* marriage in the stories of the *Ocean*, we find frequent instances, without provoking any comment or criticism from the authors, of marriages with women of an inferior caste. In the story of the Golden City (II, 171), the king, who is presumably a Kshatriya, is willing to marry the Princess Kanakarekhā to a Brāhman or a Kshatriya, and the first aspirant to her hand is a Brāhman. In a later story, Aśokadatta, the son of "a great Brāhman," marries the daughter of a Kshatriya king (II, 204). Other instances will be found in III, 134, IV, 140, and VI, 73. In the story of Anangarati (IV, 144), four suitors belonging respectively to the four castes seek the hand of the princess, and, in spite of a decided preference for the Kshatriya and the Brāhman on account of their caste, the Vaiśya and the Śūdra were not summarily ruled out. On the other hand, there is no instance in the *Ocean* of a man actually marrying a woman of a superior caste. In modern times

efforts are being made to break down provincial or regional caste-barriers, and until recently instances were very rare of intermarriage between people of different provinces. In the *Ocean*, however, there is no indication of any such barriers, and no surprise is caused when we hear of a Pāṭaliputra man bringing a wife from Pauṇḍravardhana.

It is also noteworthy that caste did not determine the occupation or profession of a man. We come across Brāhman employed in the secular departments of the State; a Brāhman youth becomes a professional wrestler (II, 200), and another becomes a bandit (VI, 166), apparently without losing caste. In the story of Viravara, we have a Brāhman becoming a soldier of fortune (VI, 173). In the story of Phalabhūti, the Brāhman Somadatta adopts the occupation of a husbandman (II, 95).

A subject of speculation among students of Indian social history is the extent to which the custom of the seclusion of women existed in the pre-Muslim period. There can be little question that at all periods of Indian history the women of the richer classes led a more sheltered life than is the case with the modern Western woman. In the *Purāṇas*, as well as in the secular literature, there are frequent references to the "antaḥpura," or the inner apartments of a palace, or a rich man's dwelling-house, which are usually occupied by the womenfolk of the family. The stories in the *Ocean*, however, prove that in no part of the country in the eleventh century was there anything corresponding to the "parda" system of northern India in recent days. We have in the story of Arthalobha (III, 286) an indication of the fact that it was not unusual for a woman to participate in mercantile business of some importance. At the same time it would appear that a polygamous chief or ruler occasionally endeavoured to introduce stricter seclusion for his wives. We have a reference to such attempts in the incident described at III, 169. Ratnaprabhā, after successfully insisting that her apartments "must not be closed against the entrance of her husband's friends," made the following remarks, which are as true to-day as they were in the eleventh century: "I consider that the strict seclusion of women is a mere social

custom, or rather folly produced by jealousy. It is of no use whatever. Women of good family are guarded by their own virtue as their only chamberlain. But even God Himself can scarcely guard the unchaste. Who can restrain a furious river and a passionate woman ? ”

Polygamy was legally permissible to all Hindus in Soma-deva's time as it is now, but in spite of the fact that the hero of the *Ocean* frequently indulges in the pastime of taking to himself a new wife, the practice of polygamy appears to have been confined in the main to chiefs and ruling princes. In the tale of Guṇaśarman (IV, 99), we have the very pertinent economic explanation of monogamy among the common people in spite of the legal sanction for polygamy. The wise Brāhman Agnidatta says : “ Wives generally have many rivals when the husband is fortunate ; a poor man would find it difficult to support one, much more to support many.” In the story of Akshakshapaṇaka we have an instance of a man belonging to the middle classes who was persuaded by his relations to take a second wife after his first wife had deserted him (VI, 152). We do not come across any other tale in the *Ocean* illustrating a polygamous marriage by a person who did not belong to a semi-divine or princely category. It is hard to believe that if polygamy had been a common practice, the authors of the tales would not have utilised the theme for the obviously amusing situations that were bound to arise.

Mr Penzer has dealt with the custom of *satī* in an illuminating appendix, and it is not necessary for me to refer to it here. But it is worthy of note that the remarriage of widows does not receive disapproval or condemnation in any tale in the *Ocean* ; in the story of the Eleven Slayer (V, 184), although the exceptional and extraordinary circumstances bring ridicule on the woman, she incurs no religious penalty or social ostracism for her repeated marriages. Another question frequently asked in modern India is whether the custom of child-marriage was prevalent in older days. We have an echo of the oft-quoted text enjoining the marriage of immature girls in the statement of the harassed King Paropakārin to his “ grown-up ” daughter : “ If a daughter

reaches puberty unmarried, her relations go to hell and she is an outcast and her bridegroom is called the husband of an outcast" (VI, 173). But this very story, where the princess has already been reared to womanhood and there are many suitors for her hand, proves that the pious text was not unoften honoured in the breach. The general tenor of most of the tales in the *Ocean* indicates that, though child-marriage may not have been unknown and some social theorists were advocating it, young men and young women seldom married before they were "grown up." The custom of child-marriage, like that of the strict seclusion of women, seems to have been a later development.

The profession of courtesans that existed in all the court-cities of the country has been described by Mr Penzer in an elaborate and exhaustive manner in the Appendix on Sacred Prostitution (Vol. I). Another unpleasant feature of the social organisation of the pre-Muslim epoch appears to have been the wide prevalence of wine-drinking. In the Parrot's Story (VI, 186), we find a young merchant "drowsy with wine," while all the people of the house also sink into a drunken sleep. To those who are familiar with the abstemious habits of the Hindu merchant castes of the present time this story would cause natural surprise. What is still more shocking is the laxness that prevailed in this respect even among women. Somadeva relates several stories, without any hint of disapproval, of princesses of noble birth indulging in drinking bouts. (See III, 107, III, 174, and VII, 10.) In his Terminal Essay Mr Penzer has put forward the hypothesis that the Kashmirian editors of the *Ocean* gave a much higher social rank to the original characters of the stories. But this does not improve matters from our point of view. There can be little doubt that, so far as wine-drinking is concerned, the position has been very much better in recent times among the middle classes in India : among the women of all classes the habit is almost unknown. It is a matter of speculation whether this change was effected through the influence of the Hindu reformers of the fourteenth and fifteenth centuries, or as the result of Muslim rule.

There are in the *Ocean* references to the *datura* as a



stupefying intoxicant (I, 160, and V, 145), but it is difficult to say whether it was in common use except for criminal purposes. It is worthy of note that there is no allusion in any of the tales to the consumption of opium either as a medicine or as an intoxicant. Nor do we find any mention of *ganja*, *charas* or *bhāng* (different forms of hemp drugs). The proximity of Kashmir to the natural habitat of some of these drugs ought to have familiarised the editors with them had they been in vogue in the tenth or eleventh centuries. Gambling appears to have been a widespread vice in the time of Somadeva. It is true that sometimes it may have been indulged in as a mere amusement or recreation (see the story at V, 86). But we have a graphic description of a gambling den in the story of Chandrasvāmin (VII, 72), and there are tales in the *Ocean* devoted to the same theme. Certain classes in India do not seem to have changed their habits in this respect since the date of the Vedas and the *Mahābhārata* (II, 231n).

A more pleasant diversion, the subsequent disappearance of which one notes with regret, was dancing among respectable ladies. It is difficult to trace how in later days dancing in public became confined to women of the "dancing-girl" class. Was it merely an accompaniment of the introduction of the custom of strict seclusion of women, or was it the result of contact with the puritanic ideals of Islam? In the *Ocean* we find many instances of ladies of position giving fine exhibitions of the dancing art. We have the spectacle of the Princess Hamsāvalī dancing before her father (and apparently many others present at the Court) "to the music of a great tabor, looking like a creeper of the tree of love agitated by the wind of youth, shaking her ornaments like flowers, curving her hand like a shoot" (VI, 41). The "dancing teacher" for the ladies of the Court was apparently a regular institution (IV, 156). In the story of King Kanakavarsha (IV, 208), his ambassador sent to the Court of King Devaśakti to secure the hand of Princess Madanasundarī has the good fortune of witnessing "the elegance in the dance" of the princess. There is no reason to presume that the art was known only in the Courts and was not practised by respectable women in a humbler sphere of life.

Music was an equally popular art, both among men and women. There were professors of singing as of dancing (VI, 41). It is unnecessary for me here to quote further instances, for they will be found throughout the tales.

Painting was also one of the fine arts held in high esteem. Picture galleries were a regular feature in royal palaces (IV, 205), and portrait painters moved from one Court to another, being often entrusted with delicate missions. The art of fresco-painting, of which such excellent examples survive at Ajanta and Bagh, was also in request. The father of the Princess Hamsāvalī employs an artist to paint his daughter's bower, and the artist thereupon paints the Prince Kamalākara and his servants on the wall of the bower (VI, 41). The kindred arts of sculpture and architecture must have flourished at the same time, for they were needed not only for the palaces of which we have such glowing descriptions in various stories, but also for the temples and the figures in them, to which there is constant reference. There are also indications in various passages in the *Ocean* that gardening was a highly patronised art.

Among professions of a different type to which allusion is made in the *Ocean* are those of the astrologer and the fortune-teller. It was recognised that there were many pretenders in these professions, and much fun is made of the dupes of false astrologers in the story of the Brāhman Hariśarman (III, 70). A story of similar purport in regard to fortune-tellers will be found at II, 90.

References to the economic condition of the people are unfortunately meagre in the *Ocean*. We find Brāhmins and others subsisting on royal grants of land, but no details are available of the conditions of tenure of such grants or of other land. Slavery was a recognised institution. We have in the story of Dharmadatta (III, 7) a case of a female slave in the house of a Brāhman married to "an excellent hired servant in the house of a certain merchant." In this instance at any rate the bonds of slavery were not rigorous, for the woman and her (free) husband were permitted to set up a separate house of their own. It would have been interesting to know whether she was only a life slave, or

whether the offspring of the union would have become slaves.

The same story furnishes a description of "a grievous famine." Owing to it the allowance of food which the couple received every day "began to come to them in small quantities. Then their bodies became attenuated by hunger, and they began to despond in mind, when once on a time at meal-time there arrived a weary Brāhman guest. To him they gave all their own food (cooked rice brought from the houses of their respective masters), as much as they had, though they were in danger of their lives." The famine must have been grievous indeed to compel a Brāhman to eat cooked rice from the hands of low-caste slaves. After the Brāhman has eaten and departed, the husband dies of starvation, and the wife "lays down the load of her own calamity" by burning herself with her husband's corpse. The miseries and privations suffered during famines, together with the familiar phenomenon of migration of whole families with their cattle from famine-stricken tracts, are vividly portrayed in several other passages in the *Ocean* (II, 196, and VI, 27). In the story of Chandrasvāmin (IV, 220) even "the King began to play the bandit, leaving the right path and taking wealth from his subjects unlawfully." There is unfortunately no description in any story of special measures of protection or prevention such as watercourses, embankments, or grain stores which must have been familiar to the people.

The amusing story of Devadāsa (II, 86) is based on the habit of hoarding gold—a propensity which has not yet died out in the country. There are no stories about money-lenders—a theme which might have easily provided some humorous situations.

Trade and commerce were honourable professions, and the stories abound in references to merchants who not only traded between different parts of the country, but ventured across the seas. In the story of the Golden City, we find Śaktideva accompanying seafaring merchants from the seaport of Viṭankapura to the islands in the midst of the ocean (II, 191). The merchant Hiranyagupta (IV, 160), after getting together wares, goes off to an island named Suvarṇabhūmi

to trade, and afterwards travels "some days over the sea" in a ship (see also IV, 190-191, V, 198, and VII, 15). Realistic descriptions of countries beyond the seas are not likely to be found in the work of editors living in land-locked Kashmir, but it is clear that in the epoch of Somadeva there was no social or religious ban on sea-voyages, even of considerable duration. The circumstances that led to the subsequent prejudice against sea-voyages would be an appropriate subject for research by the student of Indian social history.

Curiously enough, one is disappointed at the absence in a work edited in Kashmir of clear references to the regions north and west of India. In the legendary account in II, 93, 94, of Udayana's conquests there are vague allusions to the defeat of Mlechchhas, Turushkas, Pārasikas and Hūṇas, but this appears to be a mere echo of the account of the conquests of Raghu in Kālidāsa. In another story (III, 185) four young merchants travel "to the northern region, abounding in barbarians," where they are sold to a Tājika (Persian?), who sends them as a present to a Turushka (Turk). After a miraculous escape, three of the travellers prefer to leave a quarter of the world infested with barbarians and return to the Deccan, while the fourth finally reaches the banks of the Vitastā (the Jhelum). It must be confessed that even this passage is not very illuminating.

We also look in vain in the stories for any enlightening evidence about the favourite crops and vegetables. Among edible fruits, mango, citron, *āmalaka* and *jambu* are mentioned, as also *triphalā*, which Tawney interprets to mean three varieties of myrobolan. Fish appears to have been popular, at least with certain classes, for we have many references to fishermen and fishing. The flesh of deer and other wild animals was consumed, but there is no evidence of any animals reared for food. In the allegorical tale of Arthavarman and Bhogavarman (IV, 196), even the abstemious and dyspeptic Arthavarman has a meal consisting of "barley-meal, with half a *pala* of ghee, and a little rice and a small quantity of meat-curry," while Bhogavarman, who believes in good living, soon after a meal at a friend's house where he has "excellent food" with wine returns home and

“again enjoys all kinds of viands and wines at his own house in the evening.”

It is hoped that the examples given above will illustrate how the stories in the *Ocean* give us very interesting glimpses into the social and economic life of the later centuries in the “Hindu period” of the history of India. In this respect they ought to prove valuable to the historical student who has at present only very limited material at his disposal.

As a pupil of Charles Tawney at Calcutta, it is gratifying to me to be associated in a humble manner with a work which will remain for ever a testimony to his erudition, industry and scholarly method. Precision of thought and expression, thoroughness and breadth of mind were the striking attributes of Tawney’s character. Kindliness of temper and a genial sense of humour endeared him to his pupils.

It may be permitted to me to congratulate Mr Penzer on the completion of his work as editor. Alike in conception and in execution, it has been a great task. The magnificent results must be a source of pride both to Mr Penzer and his publisher.

ATUL C. CHATTERJEE.

# CONTENTS

## BOOK XVIII: VISHAMASĪLA

### CHAPTER CXX

	PAGE
Author's Preface . . . . .	xxiii
Invocation . . . . .	1
M(ain story) . . . . .	1
171. Story of King Vikramāditya . . . . .	2

### CHAPTER CXXI

171. Story of King Vikramāditya . . . . .	12
171A. Madanamanjarī and the Kāpālika . . . . .	12
171AA. The Cunning Gambler Dāgineya and the Vetāla Agniśikha . . . . .	14
171AAA. The Bold Gambler Ṭhiṇṭhākarāla . . . . .	17
171AA. The Cunning Gambler Dāgineya and the Vetāla Agniśikha . . . . .	26
171A. Madanamanjarī and the Kāpālika . . . . .	27
171. Story of King Vikramāditya . . . . .	28
171B. Ghaṇṭa and Nighaṇṭa and the Two Maidens . . . . .	29

CHAPTER CXXI—*continued*

	PAGE
171. Story of King Vikramāditya . . . . .	29
171c. Jayanta and the Golden Deer . . . . .	29
171. Story of King Vikramāditya . . . . .	30

## CHAPTER CXXII

171. Story of King Vikramāditya . . . . .	34
---	----

## CHAPTER CXXIII

171. Story of King Vikramāditya . . . . .	43
171D. Kalingasenā's Marriage to King Vikramāditya . . . . .	43
171D (1). The Grateful Monkey . . . . .	47
171D. Kalingasenā's Marriage to King Vikramāditya . . . . .	48
171D (2). The Two Princesses . . . . .	50
171D. Kalingasenā's Marriage to King Vikramāditya . . . . .	52
171D (3). The Merchant Dhanadatta who lost his Wife . . . . .	53
171D (4). The Two Brāhmans Keśaṭa and Kandarpa . . . . .	54
171D (5). Kusumāyudha and Kamalalo- chanā . . . . .	61

# CONTENTS

xxi

## CHAPTER CXXIII—*continued*

	PAGE
171D (4). The Two Brāhmans Keśaṭa and Kandarpa . . .	62
171D (3). The Merchant Dhanadatta who lost his Wife . . .	66
171D. Kalingasenā's Marriage to King Vikra- māditya . . . . .	67

## CHAPTER CXXIV

171D. Kalingasenā's Marriage to King Vikra- māditya . . . . .	68
171D (6). The Brāhman who re- covered his Wife alive after her Death . . .	68
171D. Kalingasenā's Marriage to King Vikra- māditya . . . . .	70
171. Story of King Vikramāditya . . . . .	71
171E. The Permanently Horripilant Brāhman	74
171. Story of King Vikramāditya . . . . .	75
171F. The Brāhman Agniśarman ¶and his Wicked Wife . . . . .	75
171. Story of King Vikramāditya . . . . .	77
171G. Mūladeva and the Brāhman's Daughter	77
171. Story of King Vikramāditya . . . . .	85
M. <i>Concluded</i> . . . . .	85



	PAGE
Author's Epilogue . . . . .	87
Terminal Essay . . . . .	91
Retrospect . . . . .	122
INDEX I—Sanskrit Words and Proper Names . . .	127
INDEX II—General . . . . .	133
Addenda and Corrigenda . . . . .	139
Bibliography . . . . .	169

## PREFACE

**T**HE present volume sees the conclusion of the *Ocean*, and we leave Śiva, with his beloved Pārvatī, on the summit of Mount Kailāsa.

Somadeva's Epilogue is now given for the first time—the translation and notes being the work of Dr Barnett.

My Terminal Essay follows.

In a work of this size, the publication of which stretches over a number of years, it is only natural that much additional matter, as well as slips and errors, both in the text and in the notes, are bound to accrue. I have considered it best to put all this fresh material in the present volume under the general title of "Addenda and Corrigenda."

The rest of the volume is taken up with the Bibliography. Volume X will contain various Appendixes and a single general index to the complete work.

N. M. P.

ST JOHN'S WOOD, N.W.8,  
November 1927.



**THE  
OCEAN OF STORY**



## BOOK XVIII: VISHAMAŚĪLA

### CHAPTER CXX

#### INVOCATION

**G**LORY be to that god, half of whose body is the moon-faced Pārvatī, who is smeared with ashes white as the rays of the moon, whose eyes gleam with a fire like that of the sun and moon, who wears a half-moon on his head !

May that elephant-faced god protect you, who, with his trunk bent at the end, uplifted in sport, appears to be bestowing successes !

[M] Then Naravāhanadatta, in the hermitage of the hermit Kaśyapa, on that Black Mountain, said to the assembled hermits : “ Moreover, when, during my separation from the queen, Vegavati, who was in love with me, took me and made me over to the protection of a science, I longed to abandon the body, being separated from my beloved and in a foreign land ; but while, in this state of mind, I was roaming about in a remote part of the forest, I beheld the great hermit Kaṇva.

“ That compassionate hermit, seeing me bowing at his feet, and knowing by the insight of profound meditation that I was miserable, took me to his hermitage, and said to me : ‘ Why are you distracted, though you are a hero sprung from the race of the Moon ? As the ordinance of the god standeth sure, why should you despair of reunion with your wife ?

“ ‘ The most unexpected meetings do take place for men in this world. I will tell you, to illustrate this, the story of Vikramāditya. Listen.

171. *Story of King Vikramāditya*<sup>1</sup>

There is in Avanti a famous city, named Ujjayinī, the dwelling-place of Śiva, built by Viśvakarman in the commencement of the Yuga; which, like a virtuous woman, is invincible by strangers; like a lotus plant, is the resort of the Goddess of Prosperity; like the heart of the good, is rich in virtue; like the earth, is full of many wonderful sights.

There dwelt in that city a world-conquering king, named Mahendrāditya, the slayer of his enemies' armies, like Indra in Amarāvati. In regard of prowess he was a wielder of many weapons; in regard of beauty he was the flower-weaponed god himself; his hand was ever open in bounty, but was firmly clenched on the hilt of his sword. That king had a wife named Saumyadarśanā, who was to him as Śachī to Indra, as Gaurī to Śiva, as Śrī to Viṣṇu. And that king had a great minister named Sumati, and a warder named Vajrāyudha, in whose family the office was hereditary. With these the king remained ruling his realm, propitiating Śiva, and ever bearing various vows in order to obtain a son.

In the meanwhile, as Śiva was with Pārvatī on the mighty mountain Kailāsa, the glens of which are visited by troops of gods, which is beautiful with the smile that the northern quarter smiles, joyous at vanquishing all the others, all the gods, with Indra at their head, came to visit him, being afflicted by the oppression of the Mlechchhas<sup>2</sup>; and the immortals bowed, and then sat down and praised Śiva. And when he asked them the reason of their coming, they addressed to him this prayer: "O God, those Asuras, who were slain by thee and Viṣṇu, have been now again born on the earth in the form of Mlechchhas. They slay Brāhmins, they interfere with the sacrifices and other ceremonies, and they carry off the daughters of hermits: indeed, what crime do not the villains commit? Now, thou knowest, lord, that

<sup>1</sup> This story, with its numerous sub-stories, stretches to p. 85, and forms the last tale in the whole work.—N.M.P.

<sup>2</sup> I.e. "outer barbarian"—anyone who disregards Hindu *dharma*. The name occurs continually in the *Mahābhārata*. See Sørensen's Index, p. 480 *et seq.*—N.M.P.

the world of gods is ever nourished by the earth, for the oblation offered in the fire by Brāhmanas nourishes the dwellers in heaven. But, as the Mlechchhas have overrun the earth, the auspicious words are nowhere pronounced over the burnt-offering, and the world of gods is being exhausted by the cutting off of their share of the sacrifice and other supplies.<sup>1</sup> So devise an expedient in this matter; cause some hero to become incarnate on the earth, mighty enough to destroy those Mlechchhas."

When Śiva had been thus entreated by the gods, he said to them: "Depart! You need not be anxious about this matter; be at your ease. Rest assured that I will soon devise an expedient which will meet the difficulty." When Śiva had said this, he dismissed the gods to their abodes.<sup>2</sup>

And when they had gone, the holy one, with Pārvatī at his side, summoned a Gaṇa, named Mālyavat, and gave him this order: "My son, descend into the condition of a man, and be born in the city of Ujjayinī as the brave son of King Mahendrāditya. That king is a portion of me, and his wife is sprung from a portion of Ambikā; be born in their family, and do the heaven-dwellers the service they require. Slay all those Mlechchhas that obstruct the fulfilment of the law contained in the three Vedas. And by my favour thou shalt be a king ruling over the seven divisions of the world. Moreover, the Rākshasas, the Yakshas and the Vetālas shall own thy supremacy<sup>3</sup>; and after thou hast enjoyed human pleasures, thou shalt again return to me."

When the Gaṇa Mālyavat received this command from Śiva, he said: "The command of you two divine beings cannot be disobeyed by me; but what enjoyments are there in the life of a man which involve separations from relations, friends and servants very hard to bear, and the pain arising from loss of wealth, old age, disease and the other ills of humanity?" When the Gaṇa said this to Śiva, the god

<sup>1</sup> The central idea of the *Birds* of Aristophanes.

<sup>2</sup> Here Böhtlingk and Roth would read *svadhishnyāny*. Two of the three India Office MSS. seem to read this, judging from the way in which they form the combination *shn*. No. 1882 is not quite clear.

<sup>3</sup> He is a kind of Hindu Solomon.



thus replied : “ Go, blameless one ! These woes shall not fall to thy lot. By my favour thou shalt be happy throughout the whole of thy sojourn on earth.” When Śiva said this to Mālyavat, that virtuous Gaṇa immediately disappeared. And he went and was conceived in Ujjayinī, in the proper season, in the womb of the queen of King Mahendrāditya.

And at that time the god, whose diadem is fashioned of a digit of the moon, said to that king in a dream : “ I am pleased with thee, King : so a son shall be born to thee, who by his might shall conquer the earth with all its divisions ; and that hero shall reduce under his sway the Yakshas, Rākshasas, Piśāchas and others—even those that move in the air and dwell in Pātāla—and shall slay the hosts of the Mlechchhas ; for this reason he shall be named Vikramāditya, and also Vishamaśīla, on account of his stern hostility to his enemies.”<sup>1</sup>

When the god had said this, he disappeared ; and next morning the king woke up, and joyfully related his dream to his ministers. And they also told the king, one after another, with great delight, that Śiva had made a revelation to each of them in a dream that he was to have a son. And at that moment a handmaid of the harem came and showed the king a fruit,<sup>2</sup> saying : “ Śiva gave this to the queen in a dream.” Then the king rejoiced, saying again and again : “ Truly, Śiva has given me a son ” ; and his ministers congratulated him.

Then his illustrious queen became pregnant, like the eastern quarter in the morning, when the orb of the sun is about to rise ; and she was conspicuous for the black tint of the nipples of her breasts, which appeared like a seal to secure the milk for the king with whom she was pregnant. In her dreams at that time she crossed seven seas, being worshipped by all the Yakshas, Vetālas and Rākshasas. And when the due time was come, she brought forth a glorious son, who lit up the chamber, as the rising sun does the heaven. And when he was born, the sky became indeed glorious, laughing with the falling rain of flowers, and ringing with the noise of the

<sup>1</sup> I adopt the correction of the Petersburg lexicographers, *vaishamyato* for *vaiśasyato*. I find it in No. 1882 and in the Sanskrit College MS.

<sup>2</sup> See Vol. II, p. 136n<sup>1</sup>; and Vol. III, p. 263n<sup>2</sup>.—N.M.P.

gods' drums. And on that occasion the city was altogether distracted with festive joy, and appeared as if intoxicated, as if possessed by a demon, as if generally wind-struck. And at that time the king rained wealth there so unceasingly that, except the Buddhists, no one was without a god.<sup>1</sup> And King Mahendrāditya gave him the name of Vikramāditya, which Śiva had mentioned, and also that of Vishamaśīla.

When some more days had passed, there was born to that king's minister named Sumati a son, of the name of Mahāmāti, and the warder Vajrāyudha had a son born to him, named Bhadrāyudha, and the chaplain Mahīdhara had a son of the name of Śrīdhara. And that prince Vikramāditya grew up with those three ministers' sons as with spirit, courage and might. When he was invested with the sacred thread, and put under teachers, they were merely the occasions of his learning the sciences, which revealed themselves to him without effort. And whatever science or accomplishment he was seen to employ, was known by those, who understood it, to be possessed by him to the highest degree of excellence. And when people saw that prince fighting with heavenly weapons, they even began to pay less attention to the stories about the great archer Rāma and other heroes of the kind. And his father brought for him beautiful maidens, given by kings who had submitted after defeat, like so many goddesses of fortune.

Then his father, King Mahendrāditya, seeing that his son was in the bloom of early manhood, of great valour, and beloved by his subjects, duly anointed him heir to his realm, and, being himself old, retired with his wife and ministers to Vārāṇāsi,<sup>2</sup> and made the god Śiva his refuge.

And King Vikramāditya, having obtained that kingdom of his father, began in due course to blaze forth, as the sun, when it has occupied the sky. Even haughty kings, when they saw the string fitted into the notch of his bending bow,<sup>3</sup>

<sup>1</sup> The word *anīśvara*, when applied to the Buddhists, refers to their not believing in a Disposer, but its other meaning is "wanting in health."

<sup>2</sup> *I.e.* Benares.

<sup>3</sup> As Dr Kern points out, there is a misprint here: *namatyā* should be *namaty*.

learned a lesson from that weapon, and bent likewise on every side. Of godlike dignity, having subdued to his sway even Vetālas, Rākshasas and other demons, he chastised righteously those that followed evil courses. The armies of that Vikramāditya roamed over the earth like the rays of the sun, shedding into every quarter the light of order. Though that king was a mighty hero, he dreaded the other world; though a brave warrior, he was not hard-handed<sup>1</sup>; though not uxorious, he was beloved by his wives. He was the father of all the fatherless, the friend of all the friendless, and the protector of all the unprotected among his subjects. Surely his glory furnished the Disposer with the material out of which he built up the White Island, the Sea of Milk, Mount Kailāsa and the Himālayas.<sup>2</sup>

And one day, as the King Vikramāditya was in the hall of assembly, the warder Bhadrāyudha came in and said to him: "Your Majesty dispatched Vikramaśakti with an army to conquer the southern region and other territories, and then sent to him a messenger named Anangadeva; that messenger has now returned, and is at the gate with another, and his delighted face announces good tidings, my lord." The king said, "Let him enter," and then the warder respectfully introduced Anangadeva, with his companion. The messenger entered and bowed, and shouted, "Victory!"<sup>3</sup> and sat down in front of the king; and then the king said to him: "Is it well with King Vikramaśakti, the general of my forces, and with Vyāghrabala and the other kings? And does good fortune attend on the other chief Rajputs in his army, and on the elephants, horses, chariots and footmen?"

When Anangadeva had been thus questioned by the king, he answered: "It is well with Vikramaśakti and the whole of the army. And your Majesty has conquered the Deccan and the western border, and Madhyadeśa and Saurāshṭra and all the eastern region of the Ganges; and

<sup>1</sup> Or "not cruel in exacting tribute."

<sup>2</sup> Glory is white according to the canons of Hindu rhetoric.

<sup>3</sup> It might merely mean, cried "All Hail," but here I think there is more in the expression than in the usual salutation.

the northern region and Kāśmīra have been made tributary; and various forts and islands have been conquered; and the hosts of the Mlechchhas have been slain, and the rest have been reduced to submission; and various kings have entered the camp of Vikramaśakti, and he himself is coming here with those kings, and is now, my lord, two or three marches off."

When the messenger had thus told his tale, King Vikramāditya was pleased, and loaded<sup>1</sup> him with garments, ornaments and villages. Then the king went on to say to that noble messenger: "Anangadeva, when you went there, what regions did you see, and what object of interest did you meet with anywhere? Tell me, my good fellow!" When Anangadeva had been thus questioned by the king, he began to recount his adventures, as follows:

"Having set out hence by your Majesty's orders, I reached in course of time that army of yours assembled under Vikramaśakti, which was like a broad sea resorted to by allied *The Adventures of Anangadeva* kings, adorned by many princes of the Nāgas that had come together with horses and royal magnificence.<sup>2</sup> And when I arrived there, that Vikramaśakti bowed before me, and treated me with great respect, because I had been sent by his sovereign; and while I was there considering the nature of the triumphs he had gained, a messenger from the King of Simhala<sup>3</sup> came there.

"And that messenger, who had come from Simhala, told to Vikramaśakti, in my presence, his master's message, as follows: 'I have been told by messengers, who have been sent by me to your sovereign and have returned, that your sovereign's very heart, Anangadeva, is with you, so send him to me quickly; I will reveal to him a certain auspicious affair that concerns your king.' Then Vikramaśakti said to me:

<sup>1</sup> Dr Kern would read *abhyapūjayat* = honoured. The three India Office MSS. and the Sanskrit College MS. confirm Brockhaus' text.

<sup>2</sup> A most elaborate pun! There is an allusion to the sea having proved the refuge of the mountains that wished to preserve their wings, to the serpent Vāsuki's having served as a rope with which to whirl round Mount Mandara when the sea was churned and produced Śrī or Lakshmī. In this exploit Hari or Viṣṇu bore a distinguished part.

<sup>3</sup> *I.e.* Ceylon.

‘Go quickly to the King of Simhala, and see what he wishes to say to you when he has you before him.’

“Then I went through the sea in a ship to the island of Simhala with that King of Simhala’s ambassador. And in that island I saw a palace all made of gold, with terraces of various jewels, like the city of the gods. And in it I saw that King of Simhala, Virasena, surrounded by obedient ministers, as Indra is by the gods. When I approached him he received me politely, and asked me about your Majesty’s health, and then he refreshed me with most sumptuous hospitality.

“The next day the king summoned me, when he was in his hall of audience, and showing his devotion to you, said to me, in the presence of his ministers: ‘I have a maiden daughter, the peerless beauty of the world of mortals, Madanalekhā by name, and I offer her to your king. She is a fitting wife for him, and he a suitable husband for her. For this reason I have invited you; so accept her in the name of your king.’<sup>1</sup> And go on in front with my ambassador to tell your master; I will send my daughter here close after you.’

“When the king had said this, he summoned into that hall his daughter, whose load of ornaments was adorned by her graceful shape, loveliness and youth. And he made her sit on his lap, and showing her, said to me: ‘I offer this girl to your master: receive her.’ And when I saw that princess I was astonished at her beauty, and I said joyfully, ‘I accept this maiden on behalf of my sovereign,’ and I thought to myself: ‘Well, the Creator is never tired of producing marvels, since even after creating Tilottamā he has produced this far superior beauty.’

“Then, having been honoured by that king, I set forth from that island, with this ambassador of his, Dhavalasena. So we embarked on a ship, and as we were sailing along in it, through the sea, we suddenly saw a great sandbank in the middle of the ocean. And on it we saw two maidens of singular beauty: one had a body as dark as *priyangu*,<sup>2</sup> the

<sup>1</sup> Böhlingk and Roth explain *pratīpsa* in this passage as *werben um*.

<sup>2</sup> This is a well-known small millet, “Panic” (*Panicum Italicum*). It is familiar to Kāshmirīs, who now call it *pingī*.—N.M.P.

other gleamed white like the moon, and they both looked more splendid from having put on dresses and ornaments suited to their respective hues. They made a sound like the clashing of cymbals with their bracelets adorned with splendid gems, and they were making a young toy-deer, which, though of gold and studded with jewels to represent spots, possessed life, dance in front of them.<sup>1</sup> When we saw this we were astonished, and we said to one another: 'What can this wonder mean? Is it a dream, magic or delusion? Who would ever expect to see a sandbank suddenly start up in the middle of the ocean, or such maidens upon it? And who would ever have thought of seeing such a thing as this living golden deer studded with jewels, which they possess? Such things are not usually found together.'

"While we were saying this to one another, King, in the greatest astonishment, a wind suddenly began to blow, tossing up the sea. That wind broke up our ship, which was resting on the surging waves, and the people in it were whelmed in the sea, and the sea-monsters began to devour them. But those two maidens came and supported both of us in their arms, and lifted us up and carried us to the sandbank, so that we escaped the jaws of the sea-monsters. And then that bank began to be covered with waves, at which we were terrified; but those two ladies cheered us, and made us enter what seemed like the interior of a cave. There we began to look at a heavenly wood of various trees, and while we were looking at it the sea disappeared, and the bank and the young deer and the maidens.

"We wandered about there for a time, saying to ourselves: 'What is this strange thing? It is assuredly some magic.' And then we saw there a great lake, transparent, deep and broad, like the heart of great men, looking like a material representation of Nirvāṇa that allays the fire of desire.<sup>2</sup>

<sup>1</sup> I read *pramartayantyau* with Dr Kern for the obvious misprint in the text. The *y* is found in the three India Office MSS. and in the Sanskrit College MS. —Tawney refers us to *Iliad*, xviii, 417-420, but the gold and silver dogs of *Odyssey*, vii, 91, are surely more apposite. See my note on "Automata" in Vol. III, pp. 56-59, and Crooke, "Some Notes on Homeric Folk-Lore," *Folk-Lore*, vol. xix, p. 71.—N.M.P.

<sup>2</sup> In the original, *trishṇā*.

“ And we saw a certain beautiful woman coming to bathe in it, accompanied by her train, looking like an incarnation of the beauty of the wood. And that lady alighted from her covered chariot<sup>1</sup> and gathered lotuses in that lake, and bathed in it, and meditated on Śiva. And thereupon, to our astonishment, Śiva arose from the lake, a present god, in the form of a *liṅga*, composed of splendid jewels, and came near her ; and that fair one worshipped him with various luxuries suited to her Majesty, and then took her lyre. And then she played upon it, singing skilfully to it with rapt devotion, following the southern style in respect of notes, time and words. So splendid was her performance that even the Siddhas and other beings appeared there in the air, having their hearts attracted by hearing it, and remained motionless, as if painted. And after she had finished her music<sup>2</sup> she dismissed the god, and he immediately sank in the lake. Then the gazelle-eyed lady rose up and mounted her chariot, and proceeded to go away slowly with her train.

“ We followed her, and eagerly asked her train over and over again who she was, but none of them gave us any answer. Then, wishing to show that ambassador of the King of Siṃhala your might, I said to her aloud : ‘ Auspicious one, I adjure thee, by the touch of King Vikramāditya’s feet, that thou depart not hence without revealing to me who thou art.’ When the lady heard this she made her train retire, and alighted from her chariot, and coming up to me, she said with a gentle voice : ‘ Is my lord the noble King Vikramāditya well ? But why do I ask, Anangadeva, since I know all about him ? For I exerted magic power, and brought you here for the sake of that king, for I must honour him, as he delivered me from a great danger. So come to my palace ; there I will tell you all—who I am, and why I ought to honour that king, and what service he needs to have done him.’

“ When she had said this, having left her chariot out of courtesy, that fair one went along the path on foot and respect-

<sup>1</sup> All the India Office MSS. give *karṇīrathāvatīrṇā*.

<sup>2</sup> The word *Gandharvā* should be *Gāndharvā*; see Böhtlingk and Roth, s.v. *har* with *upa* and *saṃ*. No. 2166 has *Gāndhāras*; the other two MSS. agree with Brockhaus’ text.

fully conducted me to her castle, which looked like heaven. It was built of various jewels and different kinds of gold ; its gates were guarded on every side by brave warriors wearing various forms and bearing various weapons ; and it was full of noble ladies of remarkable beauty, looking as if they were charms that drew down endless heavenly enjoyments. There she honoured us with baths, unguents, splendid dresses and ornaments, and made us rest for a time."



## CHAPTER CXXI

### 171. *Story of King Vikramāditya*

WHEN Anangadeva had told this to King Vikramāditya in his hall of audience, he continued as follows :  
“Then, after I had taken food, that lady, sitting in the midst of her attendants, said to me : ‘Listen, Anangadeva, I will now tell you all.

#### 171A. *Madanamanjarī and the Kāpālīka*<sup>1</sup>

I am Madanamanjarī, the daughter of Dundubhi, the King of the Yakshas, and the wife of Maṇibhadra, the brother of Kuvera. I used always to roam about happily with my husband on the banks of rivers, on hills, and in charming groves.

And one day I went with my beloved to a garden in Ujjayinī called Makaranda to amuse myself. There it happened that in the dawn a low hypocritical scoundrel of a *kāpālīka*<sup>1</sup> saw me, when I had just woke up from a sleep brought on by the fatigue of roaming about. That rascal, being overcome with love, went into a cemetery, and proceeded to try to procure me for his wife by means of a spell and a burnt-offering. But I, by my power, found out what he was about, and informed my husband ; and he told his elder brother, Kuvera. And Kuvera went and complained to Brahmā, and the holy Brahmā, after meditating, said to him : “It is true that *kāpālīka* intends to rob your brother of his wife, for such is the power of those spells for mastering Yakshas, which he possesses. But when she feels herself

<sup>1</sup> Böhlingk and Roth explain the word *khaṇḍakāpālīka* as “ein Stück von einem Kāpālīka, ein Quasi-kāpālīka.” A *kāpālīka* is, according to Monier Williams, *s.v.*, a worshipper of Śiva of the left-hand order, characterised by carrying skulls of men as ornaments, and by eating and drinking from them. —These are the same as the Aghorī, for which see Vol. II, p. 90n<sup>3</sup>.—N.M.P.

being drawn along by the spell, she must invoke the protection of King Vikrāmaditya ; he will save her from him." Then Kuvera came and told this answer of Brahmā's to my husband, and my husband told it to me, whose mind was troubled by that wicked spell.

And in the meanwhile that hypocritical *kāpālīka*, offering a burnt-offering in the cemetery, began to draw me to him by means of a spell, duly muttered in a circle. And I, being drawn by that spell, reached in an agony of terror that awful cemetery, full of bones and skulls, haunted by demons. And then I saw there that wicked *kāpālīka* : he had made an offering to the fire, and he had in a circle<sup>1</sup> a corpse lying on its back, which he had been worshipping. And that *kāpālīka*, when he saw that I had arrived, was beside himself with pride, and with difficulty tore himself away to rinse his mouth in a river, which happened to be near.

At that moment I called to mind what Brahmā had said, and I thought : " Why should I not call to the king for aid ? He may be roaming about in the darkness somewhere near." When I had said this to myself, I called aloud for his help in the following words : " Deliver me, noble King Vikramāditya ! See, protecting talisman of the world, this *kāpālīka* is bent on outraging by force, in your realm, me, a chaste woman, the Yakshī Madanamanjarī by name, the daughter of Dundubhi, and the wife of Maṇibhadra, the younger brother of Kuvera."

No sooner had I finished this plaintive appeal than I saw that king coming toward me, sword in hand ; he seemed to be all resplendent with brightness of valour, and he said to me : " My good lady, do not fear ; be at ease. I will deliver you from that *kāpālīka*, fair one. For who is able to work such unrighteousness in my realm ? " When he had said this, he summoned a Vetāla, named Agniśikha. And he, when summoned, came—tall, with flaming eyes, with upstanding hair—and said to the king : " Tell me what I am to do." Then the king said : " Kill and eat this wicked *kāpālīka*, who is trying to carry off his neighbour's wife." Then that

<sup>1</sup> For the magic circle see Vol. II, p. 98n<sup>4</sup>, and Vol. III, p. 201 *et seq.*—

Vetāla, Agniśikha, entered the corpse that was in the circle of adoration, and rose up and rushed forward, stretching out his arms and mouth. And when the *kāpālīka*, who had come back from rinsing his mouth, was preparing to fly, he seized him from behind by the legs; and he whirled him round in the air, and then dashed him down with great force on the earth, and so at one blow crushed his body and his aspirations.

When the demons saw the *kāpālīka* slain they were all eager for flesh, and a fierce Vetāla, named Yamaśikha, came there. As soon as he came he seized the body of the *kāpālīka*; then the first Vetāla, Agniśikha, said to him: "Hear, villain! I have killed this *kāpālīka* by the order of King Vikramāditya; pray what have you to do with him?" When Yamaśikha heard that, he said to him: "Then tell me, what kind of power has that king?" Then Agniśikha said: "If you do not know the nature of his power, listen, I will tell you.

171<sup>AA</sup>. *The Cunning Gambler Dāgineya and the Vetāla Agniśikha who submitted himself to King Vikramāditya*

There once lived in this city a very resolute gambler of the name of Dāgineya. Once on a time some gamblers, by fraudulent play, won from him all he possessed, and then bound him in order to obtain from him the borrowed money which he had lost in addition. And as he had nothing, they beat him with sticks and other instruments of torture,<sup>1</sup> but he made himself like a stone, and seemed as rigid as a corpse. Then all those wicked gamblers took him and threw him into a large dark well, fearing that, if he lived, he might take vengeance on them.

But that gambler Dāgineya, when flung down into that very deep well, saw in front of him two great and terrible men. But they, when they saw him fall down terrified, said to him kindly: "Who are you, and how have you managed to fall into this deep well? Tell us!" Then the gambler

<sup>1</sup> For *aruntudaiś*, MS. No. 1882 has *adadanstachcha*, No. 2166 has *adadattaścha* and 3003 *adadattuścha*. These point, I suppose, to a reading *adadattachcha*; which means, "not paying what he owed."

recovered his spirits, and told them his story, and said to them : " Do you also tell me who you are, and whence you come." When those men who were in the pit heard that, they said : " Good sir, we were Brāhman demons<sup>1</sup> dwelling in the cemetery belonging to this city, and we possessed two maidens in this very city ; one was the daughter of the principal minister, the other of the chief merchant. And no conjurer on the earth, however powerful his spells, was able to deliver those maidens from us.

" Then King Vikramāditya, who had an affection for their fathers, heard of it, and came to the place where those maidens were with a friend of their fathers'. The moment we saw the king, we left the maidens and tried to escape, but we were not able to do so, though we tried our utmost. We saw the whole horizon on fire with his splendour. Then that king, seeing us, bound us by his power. And seeing us unhappy, as we were afraid of being put to death, he gave us this order : ' Ye wicked ones, dwell for a year in a dark pit, and then ye shall be set at liberty. But when freed, ye must never again commit such a crime ; if ye do, I will punish you with destruction.' After King Vishamaśīla had given us this order, he had us flung into this dark pit ; but out of mercy he did not destroy us.

" And in eight more days the year will be completed, and with it the period during which we were to dwell in this cave, and we shall then be released from it. Now, friend, if you engage to supply us with some food during those days, we will lift you out of this pit, and set you down outside it ; but if you do not, when lifted out, supply us with food according to your engagement, we will certainly, when we come out, devour you."

When the Brāhman demons made this proposal to the gambler, he consented to it, and they put him out of the pit. When he got out of it, he went to the cemetery at night to deal in human flesh, as he saw no other chance of getting what he wanted. And I, happening to be there at that time, saw that gambler, who was crying out : " I have human flesh for sale ; buy it, somebody ! " Then I said : " I will take it

<sup>1</sup> Sanskrit, Brahma-Rākshasa.

off your hands : what price do you want for it ? ” And he answered : “ Give me your shape and power. ” Then I said again to him : “ My fine fellow, what will you do with them ? ” The gambler then told me his whole story, and said to me : “ By means of your shape and power I will get hold of those enemies of mine, the gamblers, together with the keeper of the gambling-house, and will give them to the Brāhman demons to eat. ” When I heard that, I was pleased with the resolute spirit of that gambler, and gave him my shape and my power for a specified period of seven days. And by means of them he drew those men that had injured him into his power, one after another, and flung them into the pit, and fed the Brāhman demons on them during seven days.

Then I took back from him my shape and power, and that gambler Dāgineya, beside himself with fear, said to me : “ I have not given those Brāhman demons any food this day, which is the eighth, so they will now come out and devour me. Tell me what I must do in this case, for you are my friend. ” When he said this, I, having got to like him, from being thrown with him, said to him : “ If this is the case, since you have made those two demons devour the gamblers, I for your sake will in turn eat the demons. So show them to me, my friend. ” When I made the gambler this offer, he at once jumped at it, and took me to the pit where the demons were.

I, suspecting nothing, bent my head down to look into the pit, and, while I was thus engaged, the gambler put his hand on the back of my neck and pushed me into it. When I fell into it, the demons took me for someone sent for them to eat, and laid hold of me, and I had a wrestling-match with them. When they found that they could not overcome the might of my arms, they desisted from the struggle, and asked me who I was.

Then I told them my own story from the point where my fortunes became involved with those of Dāgineya,<sup>1</sup> and they made friends with me, and said to me : “ Alas ! What a trick that evil-minded gambler has played you, and us two,

<sup>1</sup> They had heard Dāgineya's story up to this point from his own lips.

and those other gamblers ! But what confidence can be placed in gamblers who profess exclusively the science of cheating ; whose minds are proof against friendship, pity and gratitude for a benefit received ? Recklessness and disregard of all ties are ingrained in the nature of gamblers : hear in illustration of this the story of *Thiṇṭhākarāla*.

171AAA. *The Bold Gambler Thiṇṭhākarāla*

Long ago there lived in this very city of Ujjayinī a ruffianly gambler, who was rightly named *Thiṇṭhākarāla*.<sup>1</sup> He lost perpetually, and the others, who won in the game, used to give him every day a hundred *cowries*.<sup>2</sup> With those he bought wheat-flour from the market, and in the evening made cakes by kneading them somewhere or other in a pot with water, and then he went and cooked them in the flame of a funeral pyre in the cemetery, and ate them in front of *Mahākāla*, smearing them with the grease from the lamp burning before him : and he always slept at night on the ground in the court of the same god's temple, pillowing his head on his arm.

Now, one night he saw the images of all the Mothers,<sup>3</sup> and of the Yakshas and other divine beings in the temple of *Mahākāla* trembling from the proximity of spells, and this thought arose in his bosom : " Why should I not employ an artful device here to obtain wealth ? If it succeeds, well and good ; if it does not succeed, wherein am I the worse ? " When he had gone through these reflections, he challenged those deities to play, saying to them : " Come now, I will have a game with you, and I will act as keeper of the

<sup>1</sup> This may be loosely translated : " Terror of the gambling saloon."

<sup>2</sup> I.e. *Cypræa moneta*, found chiefly off the Maldivé Islands, Ceylon, the Malabar coast, Borneo, etc. It was used as a currency both in India and Africa. For a short bibliography on shell-money see *Ency. Brit.*, 11th edit., vol. xxiv, p. 833. In Kashmir the *cowrie* appears to have been the unit of the monetary system. The number of *cowries* that went to the rupee was 4096. See further, M. A. Stein, *Kaṭha's Rājatarāṅgiṇī*, vol. ii, pp. 323, 324 ; Yule's *Hobson-Jobson*, under " Cowry," and especially Briffault, *The Mothers*, 1927, vol. iii, pp. 275-278.—N.M.P.

<sup>3</sup> See *Ocean*, Vol. IV, pp. 69n<sup>1</sup>, 225n<sup>1</sup> ; and Briffault, *op. cit.*, vol. iii, ch. xxiv.—N.M.P.

gaming-table, and will fling the dice ; and mind, you must always pay up what you lose." When he said this to the deities, they remained silent ; so *Ṭhiṇṭhākarāla* staked some spotted *cowries*, and flung the dice. For this is the universally accepted rule among gamblers, that, if a gambler does not object to the dice being thrown, he agrees to play.<sup>1</sup>

Then, having won much gold, he said to the deities : "Pay me the money I have won, as you agreed to do." But though the gambler said this to the deities over and over again, they made no answer. Then he flew into a passion and said to them : "If you remain silent, I will adopt with you the same course as is usually adopted with a gambler who will not pay the money he has lost, but makes himself as stiff as a stone. I will simply saw through your limbs with a saw as sharp as the points of Yama's teeth, for I have no respect for anything." When he had said this, he ran towards them, saw in hand ; and the deities immediately paid him the gold he had won. Next morning he lost it all at play, and in the evening he came back again, and extorted more money from the Mothers in the same way by making them play with him.

He went on doing this every day, and those deities, the Mothers, were in very low spirits about it ; then the goddess *Chamuṇḍā* said to them : "Whoever, when invited to gamble, says, 'I sit out of this game,' cannot be forced to play ; this is the universal convention among gamblers, ye Mother deities. So when he invites you, say this to him, and so baffle him." When *Chamuṇḍā* had said this to the Mothers, they laid her advice up in their minds. And when the gambler came at night and invited them to play with him, all the goddesses said with one accord : "We sit out of this game."

When *Ṭhiṇṭhākarāla* had been thus repulsed by those goddesses, he invited their sovereign *Mahākāla* himself to play. But that god, thinking that the fellow had taken this opportunity of trying to force him to gamble, said : "I sit out of this game." Even gods, you see, like feeble persons, are afraid of a thoroughly self-indulgent, ruffianly scoundrel, flushed with impunity.

<sup>1</sup> See Vol. VII, p. 72.

Then that *Thiṇṭhākarāla*, being depressed at finding his gambler's artifice baffled by a knowledge of the etiquette of play, was disgusted, and said to himself: "Alas! I am baffled by these deities through their learning the conventions of gamblers; so I must now flee for refuge to this very sovereign of gods." Having formed this resolution in his heart, *Thiṇṭhākarāla* embraced the feet of *Mahākāla*, and praising him, addressed to him the following petition: "I adore thee that sittest naked<sup>1</sup> with thy head resting on thy knee; thy moon, thy bull, and thy elephant-skin having been won at play by *Devī*. When the gods give all powers at thy mere desire, and when thou art free from longings, having for thy only possessions the matted lock, the ashes and the skull, how canst thou suddenly have become avaricious with regard to hapless me, in that thou desirest to disappoint me for so small a gain? Of a truth the wishing-tree no longer gratifies the hope of the poor, as thou dost not support me, lord *Bhairava*, though thou supportest the world. So, as I have fled to thee as a suppliant, holy *Sthāṇu*, with my mind pierced with grievous woe, thou oughtest even to pardon presumption in me. Thou hast three eyes, I have three dice,<sup>2</sup> so I am like thee in one respect; thou hast ashes on thy body, so have I; thou eatest from a skull, so do I: show me mercy. When I have conversed with you gods, how can I afterwards bear to converse with gamblers? So deliver me from my calamity."

With this and similar utterances the gambler praised that *Bhairava*, until at last the god was pleased, and manifesting himself, said to him: "*Thiṇṭhākarāla*, I am pleased with thee; do not be despondent. Remain here with me: I will provide thee with enjoyments." In accordance with this command of the god's that gambler remained there, enjoying all kinds of luxuries provided by the favour of the deity.

<sup>1</sup> Two of the India Office MSS. and the Sanskrit College MS. have *indu* for *Indra*; the other has *innu*. I have adopted *indu*. In *śloka* 100 for *dadate* No. 1882, and the Sanskrit College MS., read *dadhate*, which means that the god's possession of wealth and power depends on the will of *Śiva*. In *śl.* 89 the Sanskrit College MS. reads *ekadā* for the unmetrical *devatāḥ*.

<sup>2</sup> *Tryaksha* can probably mean "having three dice," as well as "having three eyes."



Now, one night the god saw certain Apsarases, that had come to bathe in that holy pool of Mahākāla, and he gave this command to Tīnṭhākarāla: "While all these nymphs of heaven are engaged in bathing, quickly snatch up the clothes, which they have laid on the bank, and bring them here; and do not give them back their garments until they surrender to you this young nymph, named Kalāvati."<sup>1</sup>

When Tīnṭhākarāla had received this command from Bhairava, he went and carried off the garments of those heavenly beauties, while they were bathing; and they said to him: "Give us back our garments, please; do not leave us naked." But he answered them, confident in the power which Śiva gave: "If you will give me the young nymph Kalāvati, I will give you back these garments, but not otherwise." When they heard that, seeing that he was a stubborn fellow to deal with, and remembering that Indra had pronounced a curse of this kind upon Kalāvati, they agreed to his demand. And on his giving back the garments, they bestowed on him, in due form, Kalāvati, the daughter of Alambushā.

Then the Apsarases departed, and Tīnṭhākarāla remained there with that Kalāvati in a house built by the wish of Śiva. And Kalāvati went in the day to heaven to attend upon the king of the gods, but at night she always returned<sup>2</sup> to her husband. And one day she said to him in the ardour of her affection: "My dear, the curse of Śiva, which enabled me to obtain you for a husband, has really proved a blessing." Thereupon her husband, Tīnṭhākarāla, asked her the cause of the curse, and the nymph Kalāvati thus answered him:

"One day, when I had seen the gods in a garden, I praised the enjoyments of mortals, depreciating the pleasures of the dwellers in heaven, as giving joys that consist only in seeing.<sup>3</sup> When the king of the gods heard that, he cursed me, saying: 'Thou shalt go and be married by a mortal, and enjoy those human pleasures.' In this way has come about our union

<sup>1</sup> Cf. Vol. VIII, p. 58, and see also Appendix I, on "Swan-maidens," in that volume.—N.M.P.

<sup>2</sup> *Upāyau* is a misprint for *upāyayan*, as is evident from the MSS.

<sup>3</sup> The three India Office MSS. and the Sanskrit College MS. give *dṛishṭi*.

that is mutually agreeable. And to-morrow I shall return to heaven after a long absence: do not be unhappy about it, for Rambhā is going to dance a new piece before Viṣṇu, and I must remain there, my beloved, until the exhibition is at an end."

Then Tṛiṇṭhākarāla, whom love had made like a spoiled child, said to her: "I will go there and look at that dance unperceived, take me there." When Kalāvati heard that, she said: "How is it fitting for me to do this? The king of the gods might be angry, if he found it out." Though she said this to him, he continued to press her; then, out of love, she agreed to take him there.

So the next morning Kalāvati, by her power, concealed Tṛiṇṭhākarāla in a lotus, which she placed as an ornament in her ear, and took him to the palace of Indra. When Tṛiṇṭhākarāla saw that palace, the doors of which were adorned by the elephant of the gods, which was set off by the garden of Nandana, he thought himself a god, and was highly delighted. And in the Court of Indra, frequented by gods, he beheld the strange and delightful spectacle of Rambhā's dance, accompanied by the singing of all the nymphs of heaven. And he heard all the musical instruments played by Nārada and the other minstrels; for what is hard to obtain in this world, if the supreme god <sup>1</sup> is favourable to one?

Then, at the end of the exhibition, a mime, in the shape of a divine goat, rose up, and began to dance with heavenly <sup>2</sup> movements. And Tṛiṇṭhākarāla, when he saw him, recognized him, and said to himself: "Why, I see this goat in Ujjayinī, figuring as a mere animal, and here he is dancing as a mime before Indra. Of a truth this must be some strange incomprehensible heavenly delusion." While Tṛiṇṭhākarāla was going through these reflections in his mind, the dance of the goat-mime came to an end, and then Indra returned to his own place. And then Kalāvati, in high spirits, also took back Tṛiṇṭhākarāla to his own home, concealed in the lotus ornament of her ear.

<sup>1</sup> I.e. Śiva in this instance.

<sup>2</sup> For the second *divya* in *śl.* 132 b, MSS. Nos. 1882 and 2166 give *navya*, "new."

And the next day Ṭhiṇṭhākarāla beheld in Ujjayinī that goat-formed mime of the gods, who had returned there, and he insolently said to him : “ Come, dance before me, as you dance before Indra. If you do not, I shall be angry with you ; show off your dancing powers, you mime.” When the goat heard this he was astonished, and remained silent, saying to himself : “ How can this mere mortal know so much about me ? ” But when, in spite of persistent entreaties, the goat refused to dance, Ṭhiṇṭhākarāla beat him on the head with sticks. Then the goat went with bleeding head to Indra, and told him all that had taken place. And Indra, by his supernatural powers of contemplation, discovered the whole secret, how Kalāvati had brought Ṭhiṇṭhākarāla to heaven when Rambhā was dancing, and how that profane fellow had there seen the goat dancing. Then Indra summoned Kalāvati, and pronounced on her the following curse : “ Since, out of love, thou didst secretly bring here the man who has reduced the goat to this state to make him dance, depart and become an image on a pillar <sup>1</sup> in the temple built by King Narasiṃha in the city of Nāgapura.”

When Indra had said this, Alambushā, the mother of Kalāvati, tried to appease him, and at last he was with difficulty appeased, and he thus fixed an end to the curse : “ When that temple, which it has taken many years to complete, shall perish and be levelled with the ground, then shall her curse come to an end.” So Kalāvati came weeping and told to Ṭhiṇṭhākarāla the curse Indra had pronounced, together with the end he had appointed to it, and how he himself was to blame, and then, after giving him her ornaments, she entered into an image on the front of a pillar in the temple in Nāgapura.

Ṭhiṇṭhākarāla for his part, smitten with the poison of separation from her, could neither hear nor see, but rolled swooning on the ground. And when that gambler came to his senses he uttered this lament : “ Alas ! fool that I was. I revealed the secret, though I knew better all the time—for how can people like myself, who are by nature thoughtless,

<sup>1</sup> For a large number of references to metamorphoses into stone, see Chauvin, *op. cit.*, vi, p. 58.—N.M.P.

show self-restraint? So now this intolerable separation has fallen to my lot." However, in a moment he said to himself: "This is no time for me to despond; why should I not recover firmness and strive to put an end to her curse?"

After going through these reflections, the cunning fellow thought carefully over the matter, and assuming the dress of a mendicant devotee, went with rosary, antelope-skin, and matted hair, to Nāgapura. There he secretly buried, in a forest outside the city, four pitchers containing his wife's ornaments—one towards each of the cardinal points; and one full of sets of the five precious things<sup>1</sup> he deliberately buried within the city, in the earth of the market-place, in front of the god himself.

When he had done this, he built a hut on the bank of the river, and remained there, affecting a hypocritical asceticism,<sup>2</sup> pretending to be meditating and muttering. And by bathing three times in the day, and eating only the food given him as alms, after washing it with water on a stone, he acquired the character of a very holy man.

In course of time his fame reached the ears of the king, and the king often invited him, but he never went near him; so the king came to see him, and remained a long time in conversation with him. And in the evening, when the king was preparing to depart, a female jackal suddenly uttered a yell at a distance. When the cunning gambler, who was passing himself off as an ascetic, heard that, he laughed. And when the king asked him the meaning of the laugh,<sup>3</sup> he said: "Oh! never mind." But when the king went on persistently questioning him, the deceitful fellow said: "In the forest to the east of this city, under a *ratan*, there is a pitcher full of jewelled ornaments; so take it." This, King, is what that female jackal told me, for I understand the language of animals."

Then the king was full of curiosity: so the ascetic took

<sup>1</sup> Gold, diamond, sapphire, ruby, and pearl. The Buddhists usually enumerate seven: see Burnouf, *Lotus de la Bonne Loi*, p. 319.—The list is nearly the same as that of the five jewels. See Vol. VII, p. 247n<sup>2</sup>.—N.M.P.

<sup>2</sup> See section iv, p. 228, of Bloomfield's "False Ascetics and Nuns in Hindu Fiction," *Journ. Amer. Orient. Soc.*, vol. xlv, pp. 202-242.—N.M.P.

<sup>3</sup> See Vol. VII, pp. 253-256.—N.M.P.

him to the spot, and dug up the earth, and took out that pitcher, and gave it to him. Then the king, having obtained the ornaments, began to have faith in the ascetic, and considered that he not only possessed supernatural knowledge, but was a truthful and unselfish devotee. So he conducted him to his cell, and prostrated himself at his feet again and again, and returned to his palace at night with his ministers, praising his virtues.

In the same way, when the king again came to him, the ascetic pretended to understand the cry of an animal, and in this way made over to the king the other three pitchers, buried towards the other three cardinal points. Then the king and the citizens and the king's wives became exclusively devoted to the ascetic, and were, so to speak, quite absorbed in him.

Now, one day, the king took that wicked ascetic to the temple for a moment ; so he contrived to hear in the market-place the cry of a crow. Then he said to the king : " Did you hear what the crow said ? ' In this very market-place there is a pitcher full of valuable jewels buried in front of the god : why do you not take it up also ? ' This was the meaning of his cry ; so come and take possession of it." When the deceitful ascetic had said this, he conducted him there, and took up out of the earth the pitcher full of valuable jewels, and gave it to the king. Then the king, in his excessive satisfaction, entered the temple holding that pretended seer by the hand.

There the mendicant brushed against that image on the pillar which his beloved Kalāvatī had entered, and saw her. And Kalāvatī, wearing the form of the image on the pillar, was afflicted when she saw her husband, and began to weep then and there. When the king and his attendants saw this, they were amazed and cast down, and said to that pretended seer : " Reverend sir, what is the meaning of this ? " Then the cunning rascal, pretending to be despondent and bewildered, said to the king : " Come to your palace ; there I will tell you this secret, though it is almost too terrible to be revealed."

When he had said this, he led the king to the palace, and

said to him : “ Since you built this temple on an unlucky spot and in an inauspicious moment, on the third day from now a misfortune will befall you. It was for this reason that the image on the pillar wept when she saw you. So, if you care for your body’s weal, my sovereign, take this into consideration, and this very day quickly level this temple with the earth ; and build another temple somewhere else, on a lucky spot, and in an auspicious moment. Let the evil omen be averted, and ensure the prosperity of yourself and your kingdom.” When he had said this to the king, he, in his terror, gave command to his subjects, and in one day levelled that temple with the earth, and he began to build another temple in another place. So true is it that rogues with their tricks gain the confidence of princes, and impose upon them.

Accordingly, the gambler *Thiṇṭhākarāla*, having gained his object, abandoned the disguise of a mendicant, and fled, and went to *Ujjayinī*. And *Kalāvati*, finding it out, went to meet him on the road, freed from her curse and happy, and she comforted him, and then went to heaven to visit *Indra*. And *Indra* was astonished, but when he heard from her mouth the artifice of her husband the gambler, he laughed and was highly delighted.

Then *Bṛihaspati*, who was at his side, said to *Indra* : “ Gamblers are always like this, abounding in every kind of trickery. For instance, in a previous *kalpa* there was in a certain city a gambler, of the name of *Kuṭṭāṇi-kapaṭa*, accomplished in dishonest play. When he went to the other world, *Indra* said to him : ‘ Gambler, you will have to live a *kalpa* in hell on account of your crimes, but, owing to your charity, you are to be *Indra* for one day, for once on a time you gave a gold coin to a knower of the Supreme Soul. So say whether you will take out first your period in hell or your period as *Indra*.’ When the gambler heard that, he said : ‘ I will take out first my period as *Indra*.’

“ Then *Yama* sent the gambler to heaven, and the gods

<sup>1</sup> Cf. Vol. VI, p. 92 *et seq.*, and see p. 99 *et seq.* of Brown’s article, as mentioned in the note on p. 92.—N.M.P.

deposed Indra for a day, and crowned him sovereign in his stead. He, having obtained sovereign sway, summoned to heaven the gamblers, his friends, and his female favourites, and in virtue of his regal authority gave this order to the gods: 'Carry us all in a moment to all the holy bathing-places,<sup>1</sup> those in heaven, and those on earth, and those in the seven *dvīpas*; and enter this very day into all the kings on the earth and bestow without ceasing great gifts for our benefit.'

"When he gave this order to the gods, they did everything as he had desired, and by means of those holy observances his sins were washed<sup>2</sup> away, and he obtained the rank of Indra permanently. And by his favour his friends and his female favourites, that he had summoned to heaven, had their sins destroyed, and obtained immortality. The next day Chitrakṛt informed Yama that the gambler had, by his discretion, obtained the rank of Indra permanently. Then Yama, hearing of his meritorious actions, was astonished, and said: 'Oho! this gambler has cheated us.'"

When Brihaspati had told this story, he said, "Such, O wielder of the thunderbolt, are gamblers," and then held his peace. And then Indra sent Kalāvati to summon Ṭhiṇṭhākārāla to heaven. There the king of the gods, pleased with his cleverness and resolution, honoured him, and gave him Kalāvati to wife, and made him an attendant on himself. Then the brave Ṭhiṇṭhākārāla lived happily, like a god, in heaven, with Kalāvati, by the favour of Śiva.

171AA. *The Cunning Gambler Dāgineya and the Vetāla Agniśikha who submitted himself to King Vikramāditya*

"So you see, such is the style in which gamblers exhibit their treachery and audacity; accordingly, Agniśikha the

<sup>1</sup> No. 1882 reads *snāpayata tatksanāt* at the end of *śl.* 194 a. It seems to remove a tautology, but is unmetrical. "Take us and cause us to bathe." The Sanskrit College MS. has *snāpayata tatshanam*.

<sup>2</sup> I read *dhūta* for *dyūta*; No. 1882 (the Taylor MS.) and the Sanskrit College MS. have *dhūta*; No. 3003 has *dhūta*; the other MS. does not contain the passage.

Vampire, what is there to be surprised at in your having been treacherously thrown into this well by Dāgineya the gambler? So come out of this pit, friend, and we will come out also."

When the Brāhman demon said this to me, I came up out of that pit, and being hungry, I came across a Brāhman traveller that night in the city. So I rushed forward and seized that Brāhman to eat him, but he invoked the protection of King Vikramāditya. And the moment the king heard his cry, he rushed out like flame, and while still at a distance, checked me by exclaiming: "Ah, villain! do not kill the Brāhman": and then he proceeded to cut off the head of a figure of a man he had drawn—that did not sever my neck, but made it stream with blood.<sup>1</sup>

Then I left the Brāhman and clung to the king's feet, and he spared my life.

#### 171A. *Madanamanjarī and the Kāpālīka*

"Such is the power of that god, King Vikramāditya. And it is by his orders that I have slain this hypocritical *kāpālīka*. So he is my proper prey, to be devoured by me as being a Vetāla; let him go, Yamaśikha!"

Though Agniśikha made this appeal to Yamaśikha, the latter proceeded contumaciously to drag with his hand the corpse of that hypocritical *kāpālīka*. Then King Vikramāditya appeared there, and drew the figure of a man on the earth, and then cut off its hand with his sword. That made the hand of Yamaśikha fall severed; so he left the corpse, and fled in fear. And Agniśikha immediately devoured the corpse of that *kāpālīka*. And I witnessed all this, securely protected by the might of the king.<sup>2</sup>

<sup>1</sup> An interesting use of sympathetic black magic, occurring again a little lower, but in this case with the hand.

<sup>2</sup> I read *ālīkhyā puruṣhaṃ bhūmau*. This is the reading of the Taylor MS., the other has *atīkhyā*. The Sanskrit College MS. has *ālīkhyā puruṣhaṃ*.



171. *Story of King Vikramāditya*

In these words did that wife of the Yaksha, Madanamajari by name, describe your power, O King, and then she went on to say to me :

“Then, Anangadeva, the king said to me in a gentle voice : ‘Yakshī, being delivered from the *kāpālīka*, go to the house of your husband.’ Then I bowed before him, and returned to this my own home, thinking how I might repay to that king the benefit he had conferred on me. In this way your master gave me life, family and husband ; and when you tell him this story of mine, it will agree with his own recollections.

“Moreover, I have to-day found out that the King of Siṃhala has sent to that king his daughter, the greatest beauty in the three worlds, who has of her own accord elected to marry him. And all the kings, being jealous, have gathered themselves together and formed the intention of killing Vikramaśakti and the dependent kings,<sup>1</sup> and of carrying off that maiden. So, do you go, and make their intention known to Vikramaśakti, in order that he may be on his guard and ready to repel their attack. And I will exert myself to enable King Vikramāditya to conquer those enemies and gain the victory.

“For this reason I brought you here by my own deluding power, in order that you might tell all this to King Vikramaśakti and the dependent monarchs ; and I will send to your sovereign such a present as shall to a certain small extent be a requital for the benefit that he conferred on me.”

While she was saying this, the two maidens that we had seen in the sea came there with the deer ; one had a body white as the moon, the other was dark as a *priyangu* ; so they seemed like Gangā and Yamunā returned from worshipping the ocean, the monarch of rivers. When they had sat down, I put this question to the Yakshī : “Goddess, who are these maidens, and what is the meaning of this golden deer ?” When the

<sup>1</sup> Both the India Office MSS. in which this passage is found give *tatsamantam*. So Vikramaśakti would himself be a “dependent king.”

Yakshinī heard this, King, she said to me : “ Anangadeva, if you feel any curiosity about the matter, listen, I will tell you.

171B. *Ghaṇṭa and Nighaṇṭa and the Two Maidens*

Long ago there came to impede Prajāpati, in his creation of creatures, two terrible Dānavas, named Ghaṇṭa and Nighaṇṭa, invincible even by gods. And the Creator, being desirous of destroying them, created these two maidens, the splendour of whose measureless beauty seemed capable of maddening the world. And those two mighty Asuras, when they saw these two exceedingly wonderful maidens, tried to carry them off ; and fighting with one another, they both of them met their death.<sup>1</sup>

Then Brahmā bestowed these maidens on Kuvera, saying, “ You must give these girls to some suitable husband ” ; and Kuvera made them over to my husband, who is his younger brother ; and in the same way my husband passed these fair ones<sup>2</sup> on to me ; and I have thought of King Vikramāditya as a husband for them, for, as he is an incarnation of a god, he is a fit person for them to marry.

171. *Story of King Vikramāditya*

“ Such are the facts with regard to these maidens ; now hear the history of the deer.

171C. *Jayanta and the Golden Deer*

Indra had a beloved son named Jayanta. Once on a time, when he, still an infant, was being carried about in the air by the celestial nymphs, he saw some princes in a wood on earth playing with some young deer. Then Jayanta<sup>3</sup> went

<sup>1</sup> Cf. the story of Sunda and Upasunda, Vol. II, pp. 13-14 ; and Preller, *Griechische Mythologie*, vol. i, p. 81n<sup>1</sup>.

<sup>2</sup> For *ete manorame* No. 3003 and the Sanskrit College MS. have *vara-kāraṇam* : “ in order that I might find a husband for them.” No. 1882 has *vāraṇam* for *kāraṇam*.

<sup>3</sup> For *Jayanto* MSS. Nos. 1882 and 3003 and the Sanskrit College MS. give *hevākī*—i.e. “ full of longing.”

to heaven, and cried in the presence of his father because he had not got a deer to play with, as a child would naturally do. Accordingly Indra had a deer made for him by Viśvakarman, of gold and jewels, and life was given to the animal by sprinkling it with nectar. Then Jayanta played with it, and was delighted with it, and the young deer was continually roaming about in heaven.

In course of time that son of Rāvaṇa, who was rightly named Indrajit,<sup>1</sup> carried off the young deer from heaven and took it to his own city Laṅkā. And after a further period had elapsed—Rāvaṇa and Indrajit having been slain by the heroes Rāma and Lakshmaṇa, to avenge the carrying off of Sītā, and Vibhīṣhaṇa having been set upon the throne of Laṅkā, as King of the Rākshasas—that wonderful deer of gold and jewels remained in his palace. And once on a time, when I was taken by my husband's relations to Vibhīṣhaṇa's palace on the occasion of a festival, he gave me the deer as a complimentary present. And that young heaven-born deer is now in my house, and I must bestow it on your master.

### 171. *Story of King Vikramāditya*

And while the Yakshiṇī was telling me this string of tales, the sun, the friend of the *kamalinī*, went to rest. Then I and the ambassador of the King of Siṃhala went to sleep, both of us, after the evening ceremonies, in a palace which the Yakshiṇī assigned to us.

In the morning we woke up and saw, my sovereign, that the army of Vikramaśakti, your vassal, had arrived. We reflected that that must be a display of the Yakshiṇī's power, and quickly went wondering into the presence of Vikramaśakti. And he, as soon as he saw, showed us great honour, and asked after your welfare ; and was on the point of asking us what message the King of Siṃhala had sent, when the two heavenly maidens—whose history the Yakshiṇī has related to us—and the young deer arrived there, escorted by the army of the Yakshas. When King Vikramaśakti saw this, he suspected some glamour of malignant demons, and he said

<sup>1</sup> *I.e.* conqueror of Indra.

to me apprehensively : “What is the meaning of this ?” Then I told him in due course the commission of the King of Simhala, and the circumstances connected with the Yakshinī, the two maidens, and the deer. Moreover, I informed him of the hostile scheme of your Majesty’s enemies, which was to be carried out by all the kings in combination, and which I had heard of from the Yakshī. Then Vikramaśakti honoured us two ambassadors, and those two heavenly maidens ; and being delighted, made his army ready for battle with the assistance of the other vassal kings.

And immediately, King, there was heard in the army the loud beating of drums, and at the same instant there was seen the mighty host of hostile kings, accompanied by the Mlechchhas. Then our army and the hostile army, furious at beholding one another, closed with a rush, and the battle began. Thereupon some of the Yakshas sent by the Yakshī entered our soldiers, and so smote the army of the enemies, and others smote them in open fight.<sup>1</sup> And there arose a terrible tempest of battle, overspread with a cloud formed of the dust raised by the army, in which sword-blades fell thick as rain, and the shouts of heroes thundered. And the heads of our enemies flying up, as they were cut off, and falling again, made it seem as if the Fortune of our victory were playing at ball. And in a moment those kings that had escaped the slaughter, their troops having been routed, submitted and repaired for protection to the camp of your vassal.

Then, lord of earth, as you had conquered the four cardinal points and the *dvīpas*, and had destroyed all the Mlechchhas, that Yakshinī appeared, accompanied by her husband, and said to King Vikramaśakti and to me : “You must tell your master that what I have done has been done merely by way of service to him, and you must also request him, as from me, to marry these two god-framed maidens, and to look upon them with favour, and to cherish this deer also, for it is a present from me.” When the Yakshī had said this, she bestowed a heap of jewels, and disappeared with her husband and her attendants. The next day, Madanalekhā,

<sup>1</sup> It is just possible that *sankhyād* ought to be *sākshād*.

the daughter of the King of Siṃhala, came with a great retinue and much magnificence. And then Vikramaśakti went to meet her and, bending low, joyfully conducted her into his camp. And on the second day Vikramaśakti, having accomplished his object, set out with the other kings from that place, in order to come here and behold your Majesty's feet, bringing with him that princess and the two heavenly maidens, and that deer composed of gold and jewels—a marvel for the eyes of the three worlds. And now, sovereign, that vassal prince has arrived near this city, and has sent us two on in front to inform your Highness. So let the king out of regard for the lord of Siṃhala and the Yakshī, go forth to meet those maidens and the deer, and also the subject kings.

When Anangadeva had said this to King Vikramāditya, though the king recollected accomplishing that difficult rescue of the Yakshinī, he did not consider it worth a straw when he heard of the return she had made for it; great-souled men, even when they have done much, think it worth very little. And, being much pleased, he loaded<sup>1</sup> Anangadeva, for the second time, with elephants, horses, villages and jewels, and bestowed similar gifts on the ambassador of the King of Siṃhala.

And after he had spent that day, the king set out from Ujjayinī, with his warriors mounted on elephants and horses, to meet that daughter of the King of Siṃhala, and those two maidens created by Brahmā. And the following speeches of the military officers, assigning elephants and horses, were heard in the neighbourhood of the city when the kings started, and within the city itself when the sovereign started: "Jayavardhana must take the good elephant Anangagiri, and Raṇabhāṭa the furious elephant Kālamegha, and Siṃha-parākrama Sangrāmasiddhi, and the hero Vikramanidhi Ripurākshasa, and Jayaketu Pavanajava, and Vallabhaśakti Samudrakallola, and Bāhu and Subāhu the two horses Śara-vega and Garuḍavega, and Kirtivarman the black Konkan mare Kuvalayamālā, and Samarasimha the white mare Gangālaharī of pure Sindh breed."

<sup>1</sup> This expression is very similar to that in Taranga 120, *śl.* 80 b, to which Dr Kern objects.

When that king, the supreme sovereign of all the *dvīpas*, had started on his journey, the earth was covered with soldiers, the quarters were full of nothing but the shouts that they raised, even the heaven was obscured with the dust that was diffused by the trampling of his advancing army, and all men's voices were telling of the wonderful greatness of his might.

## CHAPTER CXXII

### 171. *Story of King Vikramāditya*

**T**HEN King Vikramāditya reached that victorious army commanded by that Vikramaśakti, his general, and he entered it at the head of his forces, accompanied by that general, who came to meet him, eager and with loyal mind, together with the vassal kings.

The kings were thus announced by the warders in the tent of assembly : “Your Majesty, here is Śaktikumāra, the King of Gauḍa, come to pay you his respects, here is Jayadhvaḥ, the King of Kaṇṇāṭa, here is Vijayavarman of Lāṭa, here is Sunandana of Kaśmīra, here is Gopāla, King of Sindh, here is Vindhyaśālā, the Bhilla, and here is Nirmūka, the King of the Persians.” And when they had been thus announced, the king honoured them, and the feudal chiefs, and also the soldiers. And he welcomed in appropriate fashion the daughter of the King of Siṃhala, and the heavenly maidens, and the golden deer, and Vikramaśakti. And the next day the successful monarch Vikramāditya set out with them and his forces, and reached the city of Ujjayinī.

Then, the kings having been dismissed with marks of honour<sup>1</sup> to their own territories, and the world-gladdening festival of the spring season having arrived, when the creepers began, so to speak, to adorn themselves with flowers for jewels, and the female bees to keep up a concert with their humming, and the ranges of the wood to dance embraced by the wind, and the cuckoos with melodious notes to utter auspicious prayers, King Vikramāditya married on a fortunate day that daughter of the King of Siṃhala, and those two heavenly maidens. And Siṃhavarman, the eldest brother of the Princess of Siṃhala, who had come with her, bestowed at the marriage-altar a great heap of jewels.

<sup>1</sup> Dr Kern would read *sammānītavisṛiṣṭeṣhu* ; and this is the reading of the Taylor MS. and of the Sanskrit College MS. ; No. 3003 has *sammānītair*.

And at that moment the Yakshiṇī Madanamanjarī appeared, and gave those two heavenly maidens countless heaps of jewels. The Yakshī said: "How can I ever, King, recompense you for your benefits? But I have done this unimportant service to testify my devotion to you. So you must show favour to these maidens, and to the deer." When the Yakshiṇī had said this, she departed honoured by the king.

Then the successful King Vikramāditya, having obtained those wives and the earth with all its *dvīpas*, ruled a realm void of opponents: and he enjoyed himself roaming in all the garden grounds—during the hot season living in the water of tanks and in artificial fountain-chambers; during the rains in inner apartments, charming on account of the noise of cymbals that arose in them; during the autumn on the tops of palaces, joyous with banquets under the rising moon; during the winter in chambers where comfortable couches were spread, and which were fragrant with black aloes—being ever surrounded by his wives.

Now, this king, being such as I have described, had a painter named Nagarasvāmin, who enjoyed the revenues of a hundred villages, and surpassed Viśvakarman. That painter used every two or three days to paint a picture of a girl, and give it as a present to the king, taking care to exemplify different types of beauty.

Now, once on a time, it happened that that painter had, because a feast was going on, forgotten to paint the required girl for the king. And when the day for giving the *The Wonder-ful Picture* present arrived, the painter remembered and was bewildered, saying to himself: "Alas! what can I give to the king?" And at that moment a traveller, come from afar, suddenly approached him and placed a book in his hand, and went off somewhere quickly. The painter, out of curiosity, opened the book, and saw within a picture of a girl on canvas. Inasmuch as the girl was of wonderful beauty, no sooner did he see her picture than he took it and gave it to the king, rejoicing that, so far from having no picture to present that day, he had obtained such an exceedingly beautiful one. But the king, as soon as he saw it, was astonished, and said to him: "My good fellow, this is not



your painting, this is the painting of Viśvakarman : for how could a mere mortal be skilful enough to paint such beauty ? ”

When the painter heard this, he told the king exactly what had taken place.

Then the king kept ever looking at the picture of the girl, and never took his eyes off it ; and one night he saw in a dream a girl exactly like her, but in another *dvīpa*. But as he eagerly rushed to embrace her, who was eager to meet him, the night came to an end, and he was woke up by the watchman.<sup>1</sup> When the king awoke, he was so angry at the interruption of his delightful interview with that maiden, that he banished that watchman from the city. And he said to himself : “ To think that a traveller should bring a book, and that in it there should be the painted figure of a girl, and that I should in a dream behold this same girl apparently alive ! All this elaborate dispensation of destiny makes me think that she must be a real maiden, but I do not know in what *dvīpa* she lives ; how am I to obtain her ? ”

Full of such reflections, the king took pleasure in nothing,<sup>2</sup> and burned with the fever of love so that his attendants were full of anxiety. And the warder Bhadrāyudha asked the afflicted king in private the cause of his grief, whereupon he spake as follows :

“ Listen, I will tell you, my friend. So much at any rate you know—that that painter gave me the picture of a girl. And I fell asleep thinking on her ; and I remember that in my dream I crossed the sea, and reached and entered a very beautiful city. There I saw many armed maidens in front of me, and they, as soon as they saw me, raised a tumultuous cry of ‘ Kill, kill.’<sup>3</sup> Then a certain female ascetic came and, with great precipitation, made me enter her house, and briefly said to me this : ‘ My son, here is the man-hating princess Malayavati come this way, diverting herself as she pleases.

<sup>1</sup> For falling in love with a lady seen in a dream see Vol. III, p. 82, 82n<sup>2</sup>, and Rohde, *Der Griechische Roman*, pp. 45, 46 and 49. For falling in love with a lady seen in a picture, see Vol. IV, p. 132, 132n<sup>1</sup>.

<sup>2</sup> I read *aratimān* for *ratimān* in the Sanskrit College MS. The Taylor MS. has *sarvatrānratimān* ; the other agrees with Brockhaus.

<sup>3</sup> I read *praveśyaiva*.

And the moment she sees a man, she makes these maidens of hers kill him : so I brought you in here to save your life.' <sup>1</sup>

"When the female ascetic had said this, she immediately made me put on female attire ; and I submitted to that, knowing that it was not lawful to slay those maidens. But when the princess entered into the house with her maidens, I looked at her, and lo ! she was the very lady that had been shown me in the picture. And I said to myself : 'Fortunate am I in that, after first seeing this lady in a picture, I now behold her again in flesh and blood, dear as my life.'

"In the meanwhile the princess, at the head of her maidens, said to that female ascetic : 'We saw some male enter here.' The ascetic showed me, and answered : 'I know of no male ; here is my sister's daughter, who is with me as a guest.' Then the princess, seeing me—although I was disguised as a woman—forgot her dislike of men, and was at once overcome by love. She remained for a moment, with every hair on her body erect, motionless, as if in thought, being, so to speak, nailed to the spot at once with arrows by Love, who had spied his opportunity. And in a moment the princess said to the ascetic : 'Then, noble lady, why should not your sister's daughter be my guest also ? Let her come to my palace ; I will send her back duly honoured.' Saying this, she took me by the hand, and led me away to her palace. And I remember, I discerned her intention, and consented, and went there, and that sly old female ascetic gave me leave to depart.

"Then I remained there with that princess, who was diverting herself with the amusement of marrying her maidens to one another, and so forth. Her eyes were fixed on me, and she would not let me out of her sight for an instant, and no occupation pleased her in which I did not take part. Then

<sup>1</sup> Cf. Ralston's *Russian Folk-Tales*, p. 97 ; in Waldau's *Böhmische Märchen*, p. 444, there is a beautiful Amazon who fights with the prince on condition that if he is victorious she is to be his prisoner, but if she is victorious, he is to be put to death. Rohde, in *Der Griechische Roman*, p. 148, gives a long list of "coy huntress maids." Spenser's Radigund, *Faerie Queene*, Book V, cantos 4-7, bears a close resemblance to Malayavatī.—Cf. the fair Amazon in the "Tale of King Omar bin al-Nu'uman," *Nights*, Burton, vol. ii, p. 96.—N.M.P.

those maidens, I remember, made the princess a bride, and me her husband, and married us in sport. And when we had been married, we entered at night the bridal chamber, and the princess fearlessly threw her arms round my neck. And then I told her who I was, and embraced her; and, delighted at having attained her object, she looked at me and then remained a long time with her eyes bashfully fixed on the ground. And at that moment that villain of a watchman woke me up. So, Bhadrāyudha, the upshot of the whole matter is that I can no longer live without that Malayavatī, whom I have seen in a picture and in a dream."

When the king said this, the warder, Bhadrāyudha, perceived that it was a true dream, and he consoled the monarch, and said to him: "If the king remembers it all exactly, let him draw that city on a piece of canvas in order that some expedient may be devised in this matter." The moment the king heard this suggestion of Bhadrāyudha's, he proceeded to draw that splendid city on a piece of canvas, and all the scene that took place there. Then the warder at once took the drawing, and had a new monastery<sup>1</sup> made, and hung it up there on the wall. And he directed that in relief-houses attached to the monastery, a quantity of food, with pairs of garments and gold, should be given to bards coming from distant countries. And he gave this order to the dwellers in the monastery: "If anyone comes here who knows the city represented here in a picture, let me be informed of it."<sup>2</sup>

In the meanwhile the fierce elephant of the rainy season, with irresistible loud deep thunder-roar and long *ketaka* tusks, came down upon the forest of the heats—a forest, the breezes of which were scented with the perfume of the jasmine, in which travellers sat down on the ground in the shade, and trumpet-flowers bloomed. At that time the forest-fire of separation of that King Vikramāditya began to burn more fiercely, fanned by the eastern breeze.<sup>3</sup> Then the following

<sup>1</sup> Sanskrit, *maṭha*.

<sup>2</sup> For a note on methods of finding people, see Chauvin, *op. cit.*, v, p. 90.  
—N.M.P.

<sup>3</sup> The Petersburg lexicographers would read *paurastya*; and I find this in the Taylor MS. and the Sanskrit College MS. The same MSS. read *ambudaśyāmo* for *aiha durdarśa*. The latter word should be spelt *durdharsha*.

cries were heard among the ladies of his court: “Hāralatā, bring ice! Chitrāngī, sprinkle him with sandalwood juice! Patralekhā, make a bed cool with lotus leaves! Kandar-pasenā, fan him with plantain leaves!” And in course of time the cloudy season, terrible with lightning, passed away for that king, but the fever of love, burning<sup>1</sup> with the sorrow of separation, did not pass away.

Then the autumn, with her open-lotus face and smile of unclosed flowers, came, vocal with the cries of swans,<sup>2</sup> seeming to utter this command: “Let travellers advance on their journey; let pleasant tidings be brought about absent dear ones; happy may their merry meetings be!” On a certain day in that season a bard—who had come from a distance—of the name of Śambarasiddhi, having heard the fame of that monastery, built by the warder, entered it to get food. After he had been fed, and presented with a pair of garments, he saw that painting on the wall of the monastery. When the bard had carefully scanned the city delineated there, he was astonished, and said: “I wonder who can have drawn this city? For I alone have seen it, I am certain, and no other; and here it is drawn by some second person.” When the inhabitants of the monastery heard that, they told Bhadrāyudha; then he came in person, and took that bard to the king. The king said to Śambarasiddhi: “Have you really seen that city?” Then Śambarasiddhi gave him the following answer:

“When I was wandering about the world, I crossed the sea that separates the *dvīpas*, and beheld that great city Malayapura. In that city there dwells a king of the name of Malayasiṃha, and he has a matchless daughter, named Malayavatī, who used to abhor males. But one night she somehow or other saw in a dream a great hero in a convent.<sup>3</sup>

<sup>1</sup> I read *savirahajvālo* and *sakāśa* in *śl.* 72.

<sup>2</sup> The two India Office MSS. that contain this passage, and the Sanskrit College MS., make the compound end in *ravaiḥ*, so the command will be given by the cries of the swans. In *śl.* 71, for *grathyantām*, No. 1882 and the Sanskrit College MS. give *budhyantām*. In *śl.* 73, for *ākhyātīm*, three MSS. give *khyātīm*.

<sup>3</sup> Sanskrit, *vihāra*. The *tāpaśī* of *śl.* 39 was therefore a Buddhist. No. 3003 reads *vihāranirgatā*, which agrees with *śl.* 40. No. 1882 has *viharanirgataṃ*. The Sanskrit College MS. has *vihāranirgataṃ*.

The moment she saw him, that evil spirit of detestation of the male sex fled from her mind, as if terrified. Then she took him to her palace, and in her dream married him, and entered with him the bridal chamber. And at that moment the night came to an end, and an attendant in her room woke her up. Then she banished that servant in her anger, thinking upon that dear one whom she had seen in her dream; seeing no way of escape owing to the blazing fire of separation, utterly overpowered by love, she never rose from her couch except to fall back upon it again with relaxed limbs. She was dumb—as if possessed by a demon; as if stunned by a blow<sup>1</sup>—for when her attendants questioned her, she gave them no answer.

“Then her father and mother came to hear of it, and questioned her; and at last she was, with exceeding difficulty, persuaded to tell them what happened to her in the dream, by the mouth of a confidential female friend. Then her father comforted her, but she made a solemn vow that, if she did not obtain her beloved in six months, she would enter the fire. And already five months are past; who knows what will become of her? This is the story that I heard about her in that city.”

When Śambarasiddhi had told this story, which tallied so well with the king's own dream, the king was pleased at knowing the certainty of the matter, and Bhadrāyudha said to him: “The business is as good as effected, for that king and his country own your paramount supremacy. So let us go there before the sixth month has passed away.” When the warder had said this, King Vikramāditya made him inform Śambarasiddhi of all the circumstances connected with the matter, and honoured him with a present of much wealth, and bade him show him the way, and then he seemed to bequeath his own burning heat to the rays of the sun, his paleness to the clouds, and his thinness to the waters of the rivers,<sup>2</sup> and having become free from sorrow, set out at once, escorted by a small force, for the dwelling-place of his beloved.

<sup>1</sup> For *ghāta*, No. 1882 has *tamaḥ* and No. 3003 *vāta*.

<sup>2</sup> This probably means that he started in the autumn.

In course of time, as he advanced, he crossed the sea, and reached that city, and there he saw the people in front of it engaged in loud lamentation, and when he questioned them, he received this answer : “ The Princess Malayavatī here, as the period of six months is at an end, and she has not obtained her beloved, is preparing to enter the fire.” Then the king went to the place where the pyre had been made ready.

When the people saw him, they made way for him, and then the princess beheld that unexpected nectar-rain to her eyes. And she said to her ladies-in-waiting : “ Here is that beloved come who married me in a dream, so tell my father quickly.” They went and told this to her father, and then that king, delivered from his grief, and filled with joy, submissively approached the sovereign.

At that moment the bard Śambarasiddhi, who knew his time, lifted up his arm, and chanted aloud this strain : “ Hail, thou that with the flame of thy valour hast consumed the forest of the army of demons and Mlechchhas ! Hail, King, lord of the seven-sea-girt earth-bride ! Hail, thou that hast imposed thy exceedingly heavy yoke on the bowed heads of all kings, conquered by thee ! Hail, Vishamaśīla ! Hail, Vikramāditya, ocean of valour ! ”

When the bard said this, King Malayasimha knew that it was Vikramāditya himself that had come, and embraced his feet.<sup>1</sup> And after he had welcomed him, he entered his palace with him, and his daughter Malayavatī, thus delivered from death. And that king gave that daughter of his to King Vikramāditya, thinking himself fortunate in having obtained such a son-in-law. And King Vikramāditya, when he saw in his arms, in flesh and blood, that Malayavatī, whom he had previously seen in a picture and in a dream, considered it a wonderful fruit of the wishing-tree of Śiva’s favour. Then Vikramāditya took with him his wife Malayavatī, like an incarnation of bliss, and crossed the sea resembling his long regretful<sup>2</sup> separation, and being submissively waited

<sup>1</sup> No. 3003, *yathā chitre tathā swapne yathā swapne tathāivatām vilokya sākshād* ; so too No. 1882. The Sanskrit College MS. agrees, but omits *yathā swapne*.

<sup>2</sup> The word that means “regret” may also mean “wave.”

upon at every step by kings, with various presents in their hands, returned to his own city Ujjayinī. And on beholding there that might of his, that satisfied <sup>1</sup> freely every kind of curiosity, what people were not astonished, what people did not rejoice, what people did not make high festival ?

<sup>1</sup> I follow Böhlingk and Roth. Dr Kern would read *sajjākrīta* in the sense of "prepared"; he takes *kautukam* in the sense of nuptial ceremonies. No. 1882 (the Taylor MS.) has *mantū* and No. 3003 has *satyī*. The Sanskrit College MS. supports Brockhaus' text.

## CHAPTER CXXIII

### 171. *Story of King Vikramāditya*

**T**HEN, once on a time, in the course of conversation, one of Vikramāditya's queens, called Kalingasenā, said to her rival queens: "What the king did for the sake of Malayavatī was not wonderful, for this King Vishamaśīla has ever been famous on the earth for such like acts. Was not I swooped down on by him and married by force, after he had seen a carved likeness of me and been overcome by love? On this account the *kārpāṭika* <sup>1</sup> Devasena told me a story: that story I will proceed to tell you. Listen.

"I was very much vexed, and exclaimed: 'How can the king be said to have married me lawfully?' Then the *kārpāṭika* said to me: 'Do not be angry, Queen, for the king married you in eager haste out of a violent passion for you. Hear the whole story from the beginning.

#### 171D. *Kalingasenā's Marriage to King Vikramāditya*

Once on a time, when I was serving your husband as a *kārpāṭika*, I saw a great boar far away in the wood. Its mouth was formidable with tusks, its colour was black as a *tamāla* tree, it looked like an incarnation of the black fortnight devouring the digits of the moon. And I came, Queen, and informed the king of it, describing to him as I have done to you. And the king went out to hunt, attracted by his love for the sport. And when he reached the wood, and was dealing death among the tigers and deer, he saw in the distance that boar of which I had informed him. And when he saw that wonderful boar, he came to the conclusion that some being had assumed that form with an object, and he ascended his horse called Ratnākara, the progeny of Uchchhaiṣravas.

<sup>1</sup> See Vol. II, p. 178, 178<sup>n1</sup>; Vol. IV, p. 168, 168<sup>n1</sup>, and Vol. VI, p. 209, 209<sup>n2</sup>.—N.M.P.



For every day at noon, the sun waits a brief space in the sky, and then his charioteer, the dawn, lets the horses loose, that they may bathe and feed : and one day Uchchhaiḥśravas, having been unyoked from the chariot of the sun, approached a mare of the king's, that he saw in the forest, and begot that horse.<sup>1</sup>

So the king mounted that swift horse, and quickly pursued that boar, that fled to a very remote<sup>2</sup> part of the forest. Then that boar escaped somewhere from his view, being swifter even than that horse that had Uchchhaiḥśravas for a sire. Then the king, not having caught him, and seeing that I alone had followed him, while he had left the rest of his suite far behind, asked me this question : "Do you know how much ground we have traversed to get to this place?" When I heard that, Queen, I made the king this answer : "My lord, we have come three hundred *yojanas*." Then the king, being astonished, said : "Then how have you managed to come so far on foot?" When he asked me this question I answered : "King, I have an ointment for the feet ; hear the way in which I acquired it.

"Long ago, on account of the loss of my wife, I went forth to make a pilgrimage to all the holy bathing-places, and in the course of my journey I came one evening to a temple with a garden. And I went in there to pass the night, and I saw inside a woman, and I remained there hospitably welcomed by her. And during the course of the night she elevated one lip to heaven, resting the other on the earth, and with expanded jaws said to me : 'Have you seen before anywhere such a mouth as this?' Then I fearlessly drew my dagger with a frown, and said to her : 'Have you seen such a man as this?' Then she assumed a gentle appearance without any horrible distortion of shape, and said to me : 'I am a Yakshī, Vandhyā by name, and I am pleased with your courage ; so now tell me what I can do to gratify you.'

"When the Yakshiṇī said this, I answered her : 'If you are really pleased with me, then enable me to go round to all

<sup>1</sup> Cf. *Iliad*, v, 265 *et seq.* ; and (still better) *Æneid*, vii, 280 *et seq.*

<sup>2</sup> *Devīyasīm* is a misprint for *davīyasīm*, as Dr Kern points out.

the holy waters without any suffering.' When the Yakshī heard this, she gave me an ointment for my feet<sup>1</sup>; by means of it I travelled to all the holy bathing-places, and I have been able to run behind you now so far as this place. And by its aid I come to this wood here every day, and eat fruits, and then return to Ujjayinī and attend upon you."

When I had told that tale to the king, I saw by his pleased face that he thought in his heart that I was a follower well suited to him. I again said to him: "King, I will bring you here some very sweet fruits, if you will be pleased to eat them." The king said to me: "I will not eat; I do not require anything; but do you eat something, as you are exhausted." Then I got hold of a gourd and ate it, and no sooner had I eaten it than it turned me into a python.

But King Vishamaśīla, when he saw me suddenly turn into a python, was astonished and despondent. So, being there alone, he called to mind the Vetāla Bhūtaketu, whom he had long ago made his servant, by delivering him with a look from a disease of the eyes. That Vetāla came, as soon as the king called him to mind, and bowing before him said: "Why did you call me to mind, great king? Give me your orders." Then the king said: "Good sir, this my *kārpaṭika* has been suddenly turned into a python by eating a gourd; restore him to his former condition." But the Vetāla said: "King, I have not the power to do this. Powers are strictly limited. Can water quench the flame of lightning?" Then the king said: "Then let us go to this village, my friend. We may eventually hear of some remedy from the Bhillas there."

When the king had come to this conclusion, he went to that village with the Vetāla. There the bandits surrounded

<sup>1</sup> In European superstition we find the notion that witches can fly through the air by anointing themselves with the fat of a toad, Veckenstedt, *Wendische Märchen*, p. 288. In Bartsch, *Sagen und Gebräuche aus Meklenburg*, we read (vol. ii, p. 19) that Margretha Detloses confesses that she smeared her feet with some black stuff that Satan brought, and then said, *Auf und darvan und nergens an*. Anneke Mettinges (*ibid.*, p. 23) smeared herself with yellow fat; Anneke Swarten (*ibid.* p. 27) with black stuff from an unused pot.—Cf. the magic ointment in the *Nights*, "The Adventures of Bulukiya," vol. v, p. 308 *et seq.*—N.M.P.

him, seeing that he wore ornaments. But when they began to rain arrows upon him, the Vetāla, by the order of the king, devoured five hundred of them. The rest fled and told their chief what had occurred, and he, whose name was Ekākikeśarin, came there in wrath, with his host. But one of his servants recognized the monarch, and the chief, hearing from him who it was, came and clung to Vikramāditya's feet, and announced himself. Then the king welcomed kindly the submissive chief, and asked after his health, and said to him : " My *kārapātika* has become a python by eating the fruit of a gourd in the forest ; so devise some plan for releasing him from his transformation."

When that chief heard that speech of the king's, he said to him : " King, let this follower of yours show him to my son here." Then that son of his came with the Vetāla, and made me a man as before by means of a sternutatory made of the extract of a plant. And then we went joyfully into the presence of the king ; and when I bent at the feet of the king, the king informed the delighted chief who I was.

Then the Bhilla chief, Ekākikeśarin, after obtaining the king's consent, conducted him and us to his palace. And we beheld that dwelling of his, crowded with Savaras, having its high walls covered with the tusks of elephants, adorned with tiger-skins ; in which the women had for garments the tails of peacocks, for necklaces strings of *gunjā* fruit, and for perfume the ichor that flows from the forehead of elephants. There the wife of the chief, having her garments perfumed with musk, adorned with pearls and such like ornaments, herself waited on the king.

Then the king, having bathed and taken a meal, observed that the chief's sons were old, while he was a young man, and put this question to him : " Chief, explain, I pray you, this that puzzles me. How comes it that you are a young man, whereas these children of yours are old ? "

When the king had said this to the Savara chief, he answered him : " This, King, is a strange story. Listen, if you feel any curiosity about it.

171D (1). *The Grateful Monkey* <sup>1</sup>

I was long ago a Brāhman named Chandraśvāmin, and I lived in the city of Māyāpurī. One day I went by order of my father to the forest to fetch wood. There a monkey stood barring my way, but without hurting me, looking at me with an eye of grief, pointing out to me another path. I said to myself: "This monkey does not bite me, so I had better go along the path which he points out, and see what his object is." Thereupon I set out with him along that path, and the monkey kept going along in front of me, and turning round to look at me. And after he had gone some distance, he climbed up a *jambu* tree, and I looked at the upper part of the tree—which was covered with a dense network of creepers—and I saw a female monkey there with her body fettered by a mass of creepers twisted round her, and I understood that it was on this account that the monkey had brought me there. Then I climbed up the tree, and cut with my axe the creepers <sup>2</sup> that had twisted round and entangled her, and set that female monkey at liberty.

And when I got down from the tree, the male and female monkey came down also and embraced my feet. And the male monkey left that female clinging to my feet for a moment and went and fetched a heavenly fruit, and gave it to me. I took it and returned home after I had got my fuel, and there I and my wife ate that splendid fruit together, and as soon as we had eaten it, we ceased to be liable to old age and disease. <sup>3</sup>

<sup>1</sup> See Vol. V, pp. 157, 157n<sup>1</sup>, 158n. The present story bears perhaps a closer resemblance to that of Androclus, Aulus Gellius, *Noctes Atticæ*, v, 14, the Indian form of which may be found in Miss Stokes' tale of "The Man who went to seek his Fate," *Indian Fairy Tales*, p. 63 *et seq.*—Owing to the large number of sub-tales introduced, a slightly different form of enumeration has to be adopted.—N.M.P.

<sup>2</sup> *Valī* should, of course, be *vallī*.

<sup>3</sup> Cf. Oesterley's *Baitāl Pachīsī*, p. 14; and the note on p. 176. In Ælian's *Varia Historia*, iii, 19, there is a tree, the fruit of which makes an old man become gradually younger and younger until he reaches the antenatal state of non-existence. The passage is referred to by Rohde, *Der Griechische Roman*, p. 207. Baring-Gould, in Appendix A to his *Curious Myths of the Middle Ages*, gives a very curious passage from the Bragda Māgus Saga, an Icelandic version of the romance of Maugis. Here we have a man named Vidförrull who

Then there arose in that country of ours the scourge of famine. And afflicted by that calamity the people of that land fled in all directions. And I happened in course of time to reach this country with my wife. And at that time there was a king of the Savaras named Kānchanadaṃshṭra. I entered his service with my sword. And as Kānchanadaṃshṭra saw that I came to the front in several engagements, he appointed me general. And as I had won the affections of that master of mine by my exclusive devotion to him, when he died, having no son, he bestowed on me his kingdom. And twenty-seven hundred years have passed over my head, since I have been in this place, and yet, owing to eating that fruit, I do not suffer from old age.

171D. *Kalingasenā's Marriage to King Vikramāditya*

When Ekākikeśarin, the King of the Bhillas, had told in these words his own history, he went on to ask a favour of the astonished monarch, saying: "By the fruit given by the monkey I gained a long life, and by that long life I have again obtained a perfect fruit—namely, the sight of your august self. So I entreat, King, that the condescension towards me which you have shown by coming to my house, may be developed into gracious approval. I have, King, a daughter of matchless beauty, born to me by a Kshatriyā wife, and her name is Madanasundarī. That pearl of maidens ought not to fall to the lot of anyone but your Highness. Therefore I bestow her on you; marry her with due ceremonies. And I, sovereign, will follow you as your slave with twenty thousand archers."

When the Bhilla chief addressed this petition to the king, he granted it. And in an auspicious hour he married the daughter of that chief, who gave him a hundred camels laden with pearls and musk. And after the king had remained there seven days, he set out thence with Madanasundarī and the army of the Bhillas.

was in the habit of changing his skin and becoming young again. He changed his skin once when he was 380 years old, a second time at the age of 215 and a third time in the presence of Charlemagne. It is quite possible that the story in the text is a form of the fable of the Wandering Jew.

In the meanwhile, after the king had been carried away by his horse, our army remained despondent in the forest, where the hunting took place ; but the warder Bhadrāyudha said to them : “ Away with despondency ! Even though our king has been away for a long time, he is of divine power, and no serious misfortune will happen to him. Do you not remember how he went to Pātāla and married there the daughter of a Nāga, whose name was Surūpā, and came back here alone ; and how the hero went to the world of the Gandharvas, and returned here with Tārāvalī, the daughter of the king of the Gandharvas ? ” With these words Bhadrāyudha consoled them all ; and they remained at the entrance of the forest waiting for the king.

And while that Madanasundarī was advancing leisurely by an open path, accompanied by the Śavara hosts, the king entered that forest on horseback, with myself and the Vetāla, in order to get a sight of the boar he had before seen ; and when he entered it, the boar rushed out in front of him, and the moment the king saw it, he killed it with five arrows. When it was slain, the Vetāla rushed to it and tore its belly open, and suddenly there issued from it a man of pleasing appearance.

The king, astonished, asked him who he was, and then there came there a wild elephant, resembling a moving mountain. When the king saw that wild elephant charging down on him, he smote it in a vital place and slew it with a single arrow. The Vetāla tore open its belly also, and there issued from it a man of heavenly appearance, and a woman beautiful in all her limbs. And when the king was about to question the man who issued from the boar, he said to him : “ Listen, King, I am going to tell you my history.

“ We two, King, are two sons of gods<sup>1</sup> ; this one’s name is Bhadra, and I am Śubha. As we were roaming about we observed the hermit Kaṇva engaged in meditation. We assumed in sport the forms of an elephant and a boar, and having done so, we terrified the great sage in our reckless folly, and he pronounced on us this curse : ‘ Become in this forest an elephant and boar such as you are now ; but when you

<sup>1</sup> I read *devakumārāu*.

shall be killed by King Vikramāditya, you shall be released from the curse.' So we became an elephant and a boar by the curse of the hermit, and we have to-day been set free by you. As for this woman, let her tell her own story. But touch this boar on the neck and this elephant on the back, and they will become for you celestial sword and shield."

When he had said this he disappeared with his companion, and the boar and elephant, touched by the hand of the king, became for him a sword and a shield. Then the woman, being questioned about her history, spoke as follows :

"I am the wife of a great merchant in Ujjayinī named Dhanadatta. One night, as I was sleeping on the top of a palace, this elephant came and swallowed me and brought me here ; however, this man was not inside the elephant, but when its belly was torn open he came out of it with me."

When the woman said this in grief, the king said to her : "Be of good courage ! I will take you to your husband's house. Go and journey along in security with my harem." When he had said this, he made the Vetāla take her and hand her over to the Queen Madanasundarī, who was travelling by a different path.

Then, the Vetāla having returned, we suddenly saw there in the wood two princesses, with a numerous and splendid retinue. And the king sent me and summoned their chamberlains, and they, when asked whence the two maidens came, told the following story :

#### 171D (2). *The Two Princesses*

There is a *dvīpa* named Kaṭāha, the home of all felicities. In it there is a king rightly named Guṇasāgara.<sup>1</sup> He had born to him by his principal queen a daughter named Guṇavatī, who by her beauty produced astonishment even in the Creator who made her. And holy seers announced that she should have for a husband the lord of the seven *dvīpas*. Whereupon her father, the king, deliberated with his counsellors, and came to this conclusion : "King Vikramāditya

<sup>1</sup> *I.e.* "sea of virtues."

is a suitable husband for my daughter ; so I will send her to marry him."

Accordingly, the king made his daughter embark in a ship on the sea, with her retinue and wealth, and sent her off. But it so happened that when the ship came near Suvarṇadvīpa it was swallowed, with the princess and the people on board, by a large fish. But that monstrous fish was carried by the current of the sea, as if by the course of Destiny, and thrown up on a coast near that *dvīpa*, and there stranded. And the people of the neighbourhood, the moment they saw it, ran with many weapons in their hands, and killed that marvellous fish, and cut open its belly.<sup>1</sup> And then there came out of it that great ship full of people. And when the king of that *dvīpa* heard of it, he came there greatly wondering. And that king, whose name was Chandraśekhara, and who was the brother-in-law of King Guṇasāgara, heard the whole story from the people in the ship. Then the king, finding that Guṇavatī was the daughter of his sister, took her into his palace, and out of joy celebrated a feast. And the next day that king put on board a ship in a lucky moment his daughter Chandravatī, whom he had long intended to give to King Vikramāditya, with that Guṇavatī, and sent her off with much magnificence as a gift to that sovereign.

These two princesses, having crossed the sea, by advancing gradually, have at length arrived here ; and we are their attendants. And when we reached this place, a very large boar and a very large elephant rushed upon us. Then, King, we uttered this cry : " These maidens have come to offer themselves for wives to King Vikramāditya : so preserve them for him, ye Guardians of the World, as is meet." When the boar and the elephant heard this, they said to us with articulate speech : " Be of good courage ! The mere mention of that king's name ensures your safety. And you shall see him arrive here in a moment." When the boar and the

<sup>1</sup> See Vol. II, pp. 193, 193n<sup>1</sup>, 194n, and Vol. VI, p. 154, 154n<sup>3</sup>, and Rohde's note on page 196 of *Der Griechische Roman*. This is probably the incident depicted on the Bharhut Stūpa. See General Cunningham's work, Plate XXXIV, Medallion 2.



elephant, who were, no doubt, some heavenly beings or others, had said this, they went away.

171D. *Kalingasenā's Marriage to King Vikramāditya*

"This is our story," said the chamberlain, and then, Queen, I said to them: "And this is the king you seek." Then they fell at the king's feet, rejoicing, and made over to him those two princesses Guṇavatī and Chandravatī. And the king gave orders to the Vetāla and had those two fair ones also taken to his queen, saying: "Let all three travel with Madanasundarī."

The Vetāla returned immediately, and then, Queen, the king went with him and myself by an out-of-the-way path. And as we were going along in the forest, the sun set; and just at that time we heard there the sound of a drum. The king asked: "Whence comes this sound of a drum?" The Vetāla answered him: "King, there is a temple here. It is a marvel of heavenly skill, having been built by Viśvakarman; and this beating of the drum is to announce the commencement of the evening spectacle."

When the Vetāla had said this, he and the king and I went there out of curiosity, and after we had tied up the horse we entered. And we saw worshipped there a great *linga* of *tārکشyaratna*,<sup>1</sup> and in front of it a spectacle with blazing lights. And there danced there for a long time three nymphs of celestial beauty, in four kinds of measures, accompanied with music and singing. And at the end of the spectacle we beheld a wonder, for the dancing nymphs disappeared in the figures carved on the pillars of the temple; and in the same way the singers and players went into the figures of men painted on the walls. When the king saw this he was astonished; but the Vetāla said to him: "Such is this heavenly enchantment produced by Viśvakarman, lasting for ever, for this will always take place at both twilights."

<sup>1</sup> A certain dark-coloured precious stone. Böhtlingk and Roth s.v.—Sir George Grierson tells me he thinks it must be the same as the *Garuḍa-māṇḍikya*, which means "emerald." Both words have the same literal meaning anyway.—N.M.P.

When he had said this, we wandered about in the temple, and saw in one place a female figure, on a pillar, of extraordinary beauty. When the king saw her, he was bewildered by her beauty, and remained for a moment absent-minded and motionless, so that he himself was like a figure cut on a pillar. And he exclaimed : “ If I do not see a living woman like this figure, of what profit to me is my kingdom or my life ? ” When the Vetāla heard this, he said : “ Your wish is not hard to gratify, for the King of Kalinga has a daughter named Kalingasenā, and a sculptor of Vardhamāna seeing her, and being desirous of representing her beauty, carved this figure in imitation of her.<sup>1</sup> So return to Ujjayinī, King, and ask that King of Kalinga for his daughter, or carry her off by force.” This speech of the Vetāla’s the king laid up in his heart.

Then we spent that night there. And the next morning we set out, and we saw two handsome men under an *asoka* tree, and then they rose up and bowed before the king. Then the king said to them : “ Who are you, and why are you in the forest ? ” One of them answered : “ Listen, King, I will tell you the whole story.

171D (3). *The Merchant Dhanadatta who lost his Wife*

I am the son of a merchant in Ujjayinī, and my name is Dhanadatta. Once on a time I went to sleep on the top of my palace. In the morning I woke up and looked about me, and lo ! my wife was not in the palace, nor in the garden attached to it, nor anywhere about it. I said to myself : “ She has not lost her heart to another man ; of that I am convinced by the fact that the garland which she gave me, telling me that as long as she remained chaste it would certainly not fade, is still as fresh as ever.<sup>2</sup> So I cannot think where she has gone—whether she has been carried off by a demon or some other evil being, or what has happened to

<sup>1</sup> The Petersburg lexicographers explain it as a statue of *sāla* wood. They explain *stambhotkṛtā* too as *wie aus einem Pfosten geschnitten, wie eine Statue von Holz*. But could not the figures be cut in stone, as the Bharhut sculptures are ?

<sup>2</sup> See Vol. I, pp. 156, 165-168. The parallel to the story of the “ Wright’s Chaste Wife ” is strikingly close.

her.” With these thoughts in my mind I remained looking for her, crying out, lamenting and weeping; consumed by the fire of separation from her; taking no food. Then my relations succeeded at last in consoling me to a certain extent, and I took food, and I made my abode in a temple, and remained there plunged in grief, feasting Brāhmans.

Once when I was quite broken down, this Brāhman came to me there, and I refreshed him with a bath and food, and after he had eaten, I asked him whence he came, and he said: “I am from a village near Vārāṇasī.” My servants told him my cause of woe, and he said: “Why have you, like an unenterprising man, allowed your spirits to sink? The energetic man obtains even that which it is hard to attain; so rise up, my friend, and let us look for your wife. I will help you.”

I said: “How are we to look for her, when we do not even know in what direction she has gone?” When I said this, he answered me kindly: “Do not say this. Did not Keśaṭa long ago recover his wife, when it seemed hopeless he should ever be reunited with her? Hear his story in proof of it.

171D (4). *The Two Brāhmans Keśaṭa and Kandarpa*

There lived in the city of Pāṭaliputra a wealthy young Brāhman, the son of a Brāhman; his name was Keśaṭa, and he was in beauty like a second God of Love. He wished to obtain a wife like himself, and so he went forth secretly<sup>1</sup> from his parents' house, and wandered through various lands on the pretext of visiting holy bathing-places. And in the course of his wanderings he came once on a time to a bank of the Narmadā, and he saw a numerous procession of bridegroom's friends coming that way. And a distinguished old Brāhman, belonging to that company, when he saw Keśaṭa in the distance, left his companions, and coming up to him accosted him, and respectfully said to him in private: “I have a certain favour to ask of you, and it is one which you can easily do for me, but the benefit conferred on me will be

<sup>1</sup> Dr Kern would read *avidito*. This is confirmed by the Sanskrit College MS. and by MS. No. 1882; No. 3003 has *avadito*.

a very great one ; so, if you will do it, I will proceed to say what it is." When Keśaṭa heard this, he said : " Noble sir, if what you say is possible, I must certainly do it : let the benefit be conferred on you."

When the Brāhman heard that, he said : " Listen, my good young man. I have a son, who is the prince of ugly, as you are of good-looking, men. He has projecting teeth, a flat nose, a black colour, squinting eyes, a big belly, crooked feet, and ears like winnowing-baskets. Though he is such, I, out of my love for him, described him as handsome, and asked a Brāhman, named Ratnadatta, to give him his daughter, named Rūpavatī, and he has agreed to do it. The girl is as beautiful as her name expresses, and to-day they are to be married. For this reason we have come. But I know that, when that purposed connection of mine sees my son, he will refuse to give him his daughter, and this attempt will be fruitless. And while thinking how I could find some way out of the difficulty, I have met you here, courteous sir ; so quickly perform for me my desire, as you have pledged your word to do. Come with us and marry that maiden, and hand her over to my son to-day, for you are as good-looking as the bride."

When Keśaṭa heard this, he said : " Agreed !" And so the old Brāhman took Keśaṭa with him, and they crossed the Narmadā in boats and landed on the opposite bank. And so he reached the city, and rested outside it with his followers, and at that time the sun also, the traveller of the sky, went to his rest on the mountain of setting. Then the darkness began to diffuse itself abroad, and Keśaṭa, having gone to rinse his mouth, saw a terrible Rākshasa rise up near the water. And the Rākshasa said : " Where will you go from me,<sup>1</sup> Keśaṭa ? I am about to devour you." Thereupon Keśaṭa said to the Rākshasa : " Do not devour me now ; I will certainly come back to you presently, when I have done the Brāhman the service I promised." When the Rākshasa heard this, he made Keśaṭa take an oath to this effect,<sup>2</sup> and then let him

<sup>1</sup> Both the India Office MSS. and the Sanskrit College MS. have *yāsyasi* for *pāsyasi*. The latter would mean : " Where will you drink ?"

<sup>2</sup> This is another example of the " Promise to Return " motif. See *Ocean*, Vol. VII, p. 203, 203n<sup>1</sup>.—N.M.P.

go ; and he returned to the company of the bridegroom's friends.

Then the old Brāhman brought Keśaṭa adorned with the ornaments of a bridegroom, and entered that city with all the bridegroom's party. And then he made him enter the house of Ratnadatta, in which an altar-platform was ready prepared, and which was made to resound with the music [of various instruments. And Keśaṭa married there with all due ceremonies that fair-faced Rūpavatī, to whom her father gave great wealth. And the women there rejoiced, seeing that the bride and bridegroom were well matched. And not only Rūpavatī, when she saw that such a bridegroom had arrived, but her friends also, fell in love with him. But Keśaṭa at that time was overpowered with despondency and astonishment.

And at night Rūpavatī, seeing that her husband, as he lay on the bed, was plunged in thought, and kept his head turned away, pretended to be asleep. And in the dead of night Keśaṭa, thinking that she was asleep, went out to that Rākshasa to keep his promise. And that faithful wife Rūpavatī also gently rose up unobserved and followed her husband, full of curiosity. And when Keśaṭa arrived where the Rākshasa was, the latter said to him : "Bravo ! You have kept your promise faithfully, Keśaṭa : you are a man of noble character. You sanctify your city of Pāṭaliputra and your father Deśaṭa by your virtue, so approach, that I may devour you." When Rūpavatī heard that, she came up quickly and said : "Eat me, for if my husband is eaten, what will become of me ?" The Rākshasa said : "You can live on alms." She replied : "Who, noble sir, will give alms to me who am a woman ?" The Rākshasa said : "If anyone refuses to give you alms when asked to do so, his head shall split in a hundred pieces." <sup>1</sup> Then she said : "This being so, give me my husband by way of alms." And as the Rākshasa would not give him, his head at once split asunder, and he died. Then Rūpavatī returned to her bridal chamber with her husband, who was exceedingly astonished at her virtue, and at that moment the night came to an end.

And the next morning the bridegroom's friends took food

<sup>1</sup> Cf. Vol. V, pp. 95, 96.—N.M.P.

and set out from that city, and reached the bank of the Narmadā with the newly married pair. Then the old Brāhman, who was their leader, put the wife Rūpavatī, with her attendants, on board one boat, and went on board a second himself, and cunningly made Keśaṭa embark on a third, having previously made an agreement with the boatmen ; but before he went on board he took from him all the ornaments he had lent him. Then the Brāhman was ferried across with the wife and the bridegroom's party, but Keśaṭa was kept out in the middle of the stream by the boatmen, and carried to a great distance. Then those boatmen pushed the boat and Keśaṭa into a place where the current ran full and strong, and swam ashore themselves, having been bribed by the old Brāhman.

But Keśaṭa was carried with the boat, by the river which was lashed into waves by the wind, into the sea, and at last a wave flung him up on the coast. There he recovered strength and spirits, as he was not doomed to die just yet ; and he said to himself : “ Well, that Brāhman has made me a fine recompense ! But was not the fact that he married his son by means of a substitute in itself sufficient proof that he was a fool and a scoundrel ? ”

While he remained there, buried in such thoughts, the night came on him, when the companies of air-flying witches begin to roam about. He remained sleepless through it, and in the fourth watch he heard a noise in the sky, and saw a handsome<sup>1</sup> man fall from heaven in front of him. Keśaṭa was terrified at first, but after some time he saw that he had nothing uncanny about him, so he said to him : “ Who are you, sir ? ” Then the man said : “ First tell me who you are, and then I will tell you who I am.” Hearing that, Keśaṭa told him his history. Then the man said : “ My friend, you are exactly in the same predicament as myself, so I will now tell you my history. Listen.

“ There is on the bank of the River Veṇā a city named Ratnapura ; I am a Brāhman householder in that city, the son of a rich man, and my name is Kandarpa. One evening I went down to the River Veṇā to draw water, and I slipped and fell into it, and was carried away by the current. The

<sup>1</sup> I insert *subhayaṃ* before *khād*, from the Sanskrit College MS.

current carried me a long way during that night, and when the morning came, as I was not doomed to die yet, it brought me to the foot of a tree that grew on the bank. I climbed up the bank by the help of the tree, and when I had recovered breath I saw in front of me a great empty temple dedicated to the Mothers. I entered it, and when I saw before me the Mothers flashing, as it were, with brightness and power, my fear was allayed, and I bowed before them, and praised them, and addressed this prayer to them : ‘ Venerable ones, deliver me, a miserable man ; for I have to-day come here as a suppliant for your protection.’ When I had uttered this prayer, being exhausted with my struggles in the current of the river, I rested, my friend, till my fatigue gradually disappeared, and the day disappeared also. And then there appeared the horrible female ascetic called Night, furnished with many stars by way of a bone necklace, white with moonlight instead of ashes, and carrying the moon for a gleaming skull.

“ And then, I remember, a band of witches came out from the company of the Mothers, and they said to one another : ‘ To-night we must go to the general assembly of the witches in Chakrapura,<sup>1</sup> and how can this Brāhman be kept safe in this place which is full of wild beasts ? So let us take him to some place where he will be happy ; and afterwards we will bring him back again : he has fled to us for protection.’ When they had said this, they adorned me, and, carrying me through the air, placed me in the house of a rich Brāhman in a certain city, and went away.

“ And when I looked about me there, lo ! the altar was prepared for a marriage, and the auspicious hour had arrived, but the procession of bridegroom’s friends was nowhere to be seen. And all the people, seeing me in front of the door arrayed in bridegroom’s garments of heavenly splendour, said : ‘ Here is the bridegroom at any rate arrived.’ Then the Brāhman of the house took me to the altar, and led his daughter there adorned, and gave her to me with the usual ceremonies. And the women said to one another :

<sup>1</sup> Both the India Office MSS. read *Vakrapura*. The Sanskrit College MS. supports Brockhaus’ text.

‘Fortunate is it that the beauty of Sumanas has borne fruit by winning her a bridegroom like herself!’ Then, having married Sumanas, I slept with her in the palace, gratified by having every want supplied in the most magnificent style.

“Then those witches came back from their assembly in this last watch of the night, and by their supernatural power carried me off, and flew up into the air with me. And while they were flying through the air they had a fight with another set of witches, who came wishing to carry me off, and they let me go, and I fell down here. And I do not know the city where I married that Sumanas; and I cannot tell what will become of her now. This succession of misfortunes, which Destiny has brought upon me, has now ended in happiness by my meeting with you.”

When Kandarpa had given this account of his adventures, Keśaṭa said to him: “Do not be afraid, my friend: the witches will have no power over you henceforth, since I possess a certain irresistible charm, which will keep them at a distance. Now let us roam about together; Destiny will bestow on us good fortune.” And while they were engaged in this conversation the night came to an end.

In the morning Keśaṭa and Kandarpa set out from that place together, and, crossing the sea, reached in due course a city named Bhīmapura, near the river called Ratnanadī. There they heard a great noise on the bank of that river, and when they went to the place whence it came, they saw a fish that filled the channel of the stream from bank to bank. It had been thrown up by the tide of the sea, and had got fast in the river owing to the vastness of its bulk, and men with various weapons in their hands were cutting it up to procure flesh. And while they were cutting it open there came out of its belly a woman, and being beheld by the people with astonishment, she came terrified to the bank.

Then Kandarpa looked at her, and said exultingly to Keśaṭa: “My friend, here is that very Sumanas, whom I married! But I do not know how she came to be living in the belly of a fish. So let us remain here in silence, until the whole matter is cleared up.” Keśaṭa consented, and they remained there. And the people said to Sumanas:



"Who are you, and what is the meaning of this?" Then she said very reluctantly :

"I am the daughter of a crest-jewel of Brāhmans, named Jayadatta, who lived in the city of Ratnākara. My name is Sumanas, and one night I was married to a certain handsome young Brāhman, who was a suitable match for me. That very night my husband went away somewhere, while I was asleep ; and though my father made diligent search for him, he could not find him anywhere. Then I threw myself into the river to cool the fire of grief at separation from him, and I was swallowed by this fish ; and now Destiny has brought me here."

While she was saying this a Brāhman named Yajnasvāmin rushed out of the crowd and embraced her, and said this to her : "Come, come with me, niece ! You are the daughter of my sister ; for I am Yajnasvāmin, your mother's own brother. When Sumanas heard that, she uncovered her face and looked at him, and recognising her uncle, she embraced his feet, weeping. But after a moment she ceased weeping, and said to him : "Do you give me fuel, for, as I am separated from my husband, I have no other refuge but the fire."

Her uncle did all he could to dissuade her, but she would not abandon her intention ; and then Kandarpa, having thus seen her real feelings tested, came up to her. When the wise Sumanas saw him near her she recognised him, and fell weeping at his feet. And when the discreet woman was questioned by the people, and by that uncle of hers, she answered : "He is my husband." Then all were delighted. And Yajnasvāmin took her husband Kandarpa to his house, together with Keśaṭa. There they told their adventures, and Yajnasvāmin and his family lovingly waited on them with many hospitable attentions.

After some days had passed, Keśaṭa said to Kandarpa : "You have gained all you want by recovering your longed-for wife ; so now go with her to Ratnapura, your own city. But as I have not attained the object of my desire, I will not return to my own country. I, my friend, will make a pilgrimage to all the holy bathing-places and so destroy my body." When Yajnasvāmin, in Bhīmapura, heard this, he said to

Keśata : “ Why do you utter this despondent speech ? As long as people are alive there is nothing they cannot get. In proof of this hear the story of Kusumāyudha, which I am about to tell you.

171D (5). *Kusumāyudha and Kamalalochanā*

There was in a town named Chandrapura a Brāhman named Devasvāmin : he had a very beautiful daughter named Kamalalochanā ; and he had a young Brāhman pupil named Kusumāyudha, and that pupil and his daughter loved one another well.

One day her father made up his mind to give her to another suitor, and at once that maiden sent by her confidante the following message to Kusumāyudha : “ Though I have long ago fixed my heart on you for a husband, my father has promised to give me to another, so devise a scheme for carrying me off hence.” So Kusumāyudha made an arrangement to carry her off, and he placed outside her house at night a servant with a mule for that purpose. So she quietly went out and mounted the mule, but that servant did not take her to his master ; he took her somewhere else, to make her his own.

And during the night he took Kamalalochanā a long distance, and they reached a certain city by the morning, when that chaste woman said to the servant : “ Where is my husband, your master ? Why do you not take me to him ? ” When the cunning rogue heard this, he said to her who was alone in a foreign country : “ I am going to marry you myself : never mind about him ; how can you get to him now ? ” When the discreet woman heard this, she said : “ Indeed I love you very much.”<sup>1</sup> Then the rascal left her in the garden of the city, and went to the market to buy the things required for a wedding. In the meanwhile that maiden fled, with the mule, and entered the house of a certain old man who made garlands. She told him her history, and he made her

<sup>1</sup> No. 1882 and the Sanskrit College MS. give *tarhi* for *tvam hi* and *priyam* for *priyah*. No. 3003 agrees with the above MSS. in the first point and in the second with Brockhaus.

welcome ; so she remained there. And the wicked servant, not finding her in the garden, went away from it disappointed, and returned to his master Kusumāyudha. And when his master questioned him, he said : “ The fact is, you are an upright man yourself, and you do not understand the ways of deceitful women. No sooner did she come out and was seen, than I was seized there by those other men, and the mule was taken away from me. By good luck I managed to escape, and have come here.” When Kusumāyudha heard this, he remained silent and plunged in thought.

One day his father sent him to be married, and as he was going along he reached the city where Kamalalochanā was. There he made the bridegroom’s followers encamp in a neighbouring garden, and while he was roaming about alone, Kamalalochanā saw him, and told the garland-maker in whose house she was living. He went and told her intended husband what had taken place, and brought him to her. Then the garland-maker collected the necessary things, and the long-desired marriage between the youth and the maiden was immediately celebrated. Then Kusumāyudha punished that wicked servant, and married in addition that second maiden, who was the cause of his finding Kamalalochanā, and in order to marry whom he had started from home. And he returned rejoicing to his own country with those two wives.

#### 171D (4). *The Two Brāhmins Keśaṭa and Kandarpa*

“ Thus the fortunate are reunited in the most unexpected manner ; and so you may be certain, Keśaṭa, of regaining your beloved soon in the same way.” When Yajnasvāmin had said this, Kandarpa, Sumanas and Keśaṭa remained for some days in his house, and then set out for their own country. But on the way they reached a great forest, and they were separated from one another in the confusion produced by a charge of wild elephants. Of the party Keśaṭa went on alone, and grieved, and in course of time reached the city of Kāśī and found his friend Kandarpa there. And he went with him to his own city Pāṭaliputra, and he remained there some time welcomed by his father. And there he told his parents all his

adventures, beginning with his marrying Rūpavati, and ending with the story of Kandarpa.

In the meanwhile Sumanas fled, terrified at the elephants, and entered a thicket, and while she was there the sun set for her. And when night came on she cried out in her woe : “ Alas, my husband ! Alas, my father ! Alas, my mother ! ” and resolved to fling herself into a forest fire. And in the meanwhile that company of witches, that were so full of pity for Kandarpa, having conquered the other witches, reached their own temple. There they remembered Kandarpa, and finding out by their supernatural knowledge that his wife had lost her way in a wood, they deliberated as follows : “ Kandarpa, being a resolute man, will unaided obtain his desire ; but his wife, being a young girl, and having lost her way in the forest, will assuredly die. So let us take her and put her down in Ratnapura, in order that she may live there in the house of Kandarpa’s father with his other wife.” When the witches had come to this conclusion, they went to that forest and comforted Sumanas there, and took her and left her in Ratnapura.

When the night had passed, Sumanas, wandering about in that city, heard the following cry in the mouths of the people, who were running hither and thither : “ Lo ! the virtuous Anangavati, wife of the Brāhman Kandarpa, who, after her husband had gone somewhere or other, lived a long time in hope of reunion with him, not having recovered him, has now gone out in despair to enter the fire, followed by her weeping father-in-law and mother-in-law.” When Sumanas heard that, she went quickly to the place where the pyre had been made, and going to Anangavati, said to her, in order to dissuade her : “ Noble lady, do not act rashly, for that husband of yours is alive.” Having said this, she told the whole story from the beginning. And she showed the jewelled ring that Kandarpa gave her. Then all welcomed her, perceiving that her account was true. Then Kandarpa’s father honoured that bride Sumanas, and gladly lodged her in his house with the delighted Anangavati.

Then Kandarpa left Pāṭaliputra <sup>1</sup> without telling Keśaṭa,

<sup>1</sup> I read *Pāṭaliputrakāt*.

as he knew he would not like it, in order to roam about in search of Sumanas. And after he had gone, Keśaṭa, feeling unhappy without Rūpavatī, left his house without his parents' knowledge, and went to roam about hither and thither. And Kandarpa, in the course of his wanderings, happened to visit that very city where Keśaṭa married Rūpavatī. And hearing a great noise of people, he asked what it meant, and a certain man said to him: "Here is Rūpavatī preparing to die, as she cannot find her husband Keśaṭa; the tumult is on that account. Listen to the story connected with her." Then that man related the strange story of Rūpavatī's marriage with Keśaṭa and of her adventure with the Rākshasa, and then continued as follows:

"Then that old Brāhman, having tricked Keśaṭa, went on his way, taking with him Rūpavatī for his son; but nobody knew where Keśaṭa had gone after marrying her. And Rūpavatī, not seeing Keśaṭa on the journey, said: 'Why do I not see my husband here, though all the rest of the party are travelling along with me?' When the old Brāhman heard that, he showed her that son of his, and said to her: 'My daughter, this son of mine is your husband: behold him!' Then Rūpavatī said in a rage to the old man there: 'I will not have this ugly fellow for a husband! I will certainly die if I cannot get that husband who married me yesterday.'

"Saying this, she at once stopped eating and drinking; and the old man, through fear of the king, had her taken back to her father's house. There she told the trick that the old Brāhman had played her, and her father, in great grief, said to her: 'How are we to discover, my daughter, who the man that married you is?' Then Rūpavatī said: 'My husband's name is Keśaṭa, and he is the son of a Brāhman named Deśaṭa in Pāṭaliputra; for so much I heard from the mouth of a Rākshasa.' When she had said this, she told her father the whole story of her husband and the Rākshasa. Then her father went and saw the Rākshasa lying dead, and so he believed his daughter's story, and was pleased with the virtue of that couple.

"He consoled his daughter with hopes of reunion with her husband, and sent his son to Keśaṭa's father in Pāṭaliputra

to search for him. And after some time he came back and said : ‘ We saw the householder Deśaṭa in Pāṭaliputra. But when we asked him where his son Keśaṭa was, he answered us with tears : “ My son Keśaṭa is not here. He did return here, and a friend of his named Kandarpa came with him ; but he went away from here without telling me, pining for Rūpavatī.” When we heard this speech of his, we came back here in due course.’

“ When those sent to search had brought back this report, Rūpavatī said to her father : ‘ I shall never recover my husband, so I will enter the fire ; how long, father, can I live here without my husband ? ’ She went on saying this, and as her father has not been able to dissuade her, she has come out to-day to perish in the fire. And two maidens, friends of hers, have come out to die in the same way ; one is called Śṛṅgāravatī, and the other Anurāgavatī. For long ago, at the marriage of Rūpavatī, they saw Keśaṭa and made up their minds that they would have him for a husband, as their hearts were captivated by his beauty. This is the meaning of the noise which the people here are making.”

When Kandarpa heard this from that man, he went to the pyre which had been heaped up by those ladies. He made a sign to the people from a distance to cease their tumult, and, going up quickly, he said to Rūpavatī, who was worshipping the fire : “ Noble lady, desist from this rashness. That husband of yours, Keśaṭa, is alive ; he is my friend : know that I am Kandarpa.” When he had said this, he told her all Keśaṭa’s adventures, beginning with the circumstance of the old Brāhman’s treacherously making him embark on the boat. Then Rūpavatī believed him, as his story tallied so completely with what she knew, and she joyfully entered her father’s house with those two friends. And her father kindly welcomed Kandarpa and took good care of him. And so he remained there, to please him.

In the meanwhile it happened that, as Keśaṭa was roaming about, he reached Ratnapura, and found there the house of Kandarpa, in which the two wives were. And as he was wandering about near the house, Sumanas, the wife of Kandarpa, saw him from the top of her house, and said,

delighted, to her father-in-law and mother-in-law, and the other people in the house: "Here, now, is Keśaṭa, my husband's friend, arrived; we may hear news of my husband from him. Quickly invite him in." Then they went and, on some pretext or other, brought in Keśaṭa as she advised, and when he saw Sumanas come towards him, he was delighted. And after he had rested she questioned him, and he immediately told her his own and Kandarpa's adventures, after the scare produced by the wild elephants.

He remained there some days, hospitably entertained, and then a messenger came from Kandarpa with a letter. The messenger said: "Kandarpa and Rūpavatī are in the town where Kandarpa's friend Keśaṭa married Rūpavatī"; and the contents of the letter were to the same effect. And Keśaṭa, with tears, communicated the tidings to the father of Kandarpa.

And the next day Kandarpa's father sent, in high glee, a messenger to bring his son, and dismissed Keśaṭa, that he might join his beloved. And Keśaṭa went with that messenger, who brought the letter, to that country where Rūpavatī was living in her father's house. There, after a long absence, he greeted and refreshed the delighted Rūpavatī, as the cloud does the *chātakī*. He met Kandarpa once more, and he married, at the instance of Rūpavatī, her two before-mentioned friends, Anurāgavatī and Śṛṅgāravatī. And then Keśaṭa went with Rūpavatī and them to his own land, after taking leave of Kandarpa. And Kandarpa returned to Ratnapura with the messenger, and was once more united to Sumanas and Anangavatī and his relations. So Kandarpa regained his beloved Sumanas, and Keśaṭa his beloved Rūpavatī, and they lived enjoying the good things of this life, each in his own country.

### 171D (3). *The Merchant Dhanadatta who lost his Wife*

"Thus men of firm resolution, though separated by adverse destiny, are reunited with their dear ones, despising even terrible sufferings, and taking no account of their interminable duration. So rise up quickly, my friend; let

us go. You also will find your wife, if you search for her. Who knows the way of Destiny? I myself regained my wife alive after she had died."

171D. *Kalingasenā's Marriage to King Vikramāditya*

"Telling me this tale, my friend encouraged me; and himself accompanied me. And so roaming about with him, I reached this land, and here I saw a mighty elephant and a wild boar. And (wonderful to say!) I saw that elephant bring my helpless wife out of his mouth and swallow her again. And I followed that elephant, which appeared for a moment and then disappeared for a long time; and in my search for it I have now, thanks to my merits, beheld your Majesty here."

When the young merchant had said this, Vikramāditya sent for his wife, whom he had rescued by killing the elephant, and handed her over to him. And then the couple, delighted at their marvellous reunion, recounted their adventures to one another, and their mouths were loud in praise of the glorious King Vishamaśīla.



## CHAPTER CXXIV

### 171D. *Kalingasenā's Marriage to King Vikramāditya*

**T**HEN King Vikramāditya put this question to the friend of the young merchant, who came with him :  
“ You said that you recovered your wife alive after she was dead : how could that be ? Tell us, good sir, the whole story at length.” When the king said this to the friend of the young merchant, the latter answered : “ Listen, King, if you have any curiosity about it, I proceed to tell the story.

### 171D (6). *The Brāhman who recovered his Wife alive after her Death*

I am a young Brāhman of the name of Chandrasvāmin, living on that magnificent grant to Brāhman called Brahmansthala, and I have a beautiful wife in my house. One day I had gone to the village for some object, by my father's orders, and a *kāpālīka*, who had come to beg, cast eyes on that wife of mine. She caught a fever from the moment he looked at her, and in the evening she died. Then my relations took her and put her on the pyre during the night. And when the pyre was in full blaze I returned there from the village ; and I heard what had happened from my family, who wept before me.

Then I went near the pyre, and the *kāpālīka* came there, with the magic staff dancing <sup>1</sup> on his shoulder and the booming drum in his hand. He quenched the flame of the pyre, King, by throwing ashes on it,<sup>2</sup> and then my wife rose up

<sup>1</sup> The *khatvāṅga*, a club shaped like the foot of a bedstead—i.e. a staff with a skull at the top—considered as the weapon of Śiva, and carried by ascetics and Yogis. For *karah* the MSS. give *ravaḥ*. This would mean that the ascetic was beating his drum. The word in No. 1882 might be *khaḥ*, but is no doubt meant for *ravaḥ*.

<sup>2</sup> Cf. Vol. VI, p. 180, and Canney, “ Ashes,” Hastings' *Ency. Rel. Eth.*, vol. ii, p. 112 *et seq.*—N.M.P.

from the midst of it uninjured. The *kāpālīka* took with him my wife, who followed him, drawn by his magic power, and ran off quickly; and I followed him with my bow and arrows.

And when he reached a cave on the bank of the Ganges he put the magic staff down on the ground, and said exultingly to two maidens who were in it: "She, without whom I could not marry you, though I had obtained you, has come into my possession; and so my vow has been successfully accomplished."<sup>1</sup> Saying this, he showed them my wife, and at that moment I flung his magic staff into the Ganges. And when he had lost his magic power by the loss of the staff, I reproached him, exclaiming: "*Kāpālīka*, as you wish to rob me of my wife, you shall live no longer." Then the scoundrel, not seeing his magic staff, tried to run away; but I drew my bow and killed him with a poisoned arrow. Thus do heretics, who feign the vows of Śiva only for the pleasure of accomplishing nefarious ends, fall, though their sin has already sunk them deep enough.

Then I took my wife, and those other two maidens, and I returned home, exciting the astonishment of my relations. Then I asked those two maidens to tell me their history, and they gave me this answer: "We are the daughters respectively of a king and a chief merchant in Benares, and the *kāpālīka* carried us off by the same magic process by which he carried off your wife; and thanks to you we have been delivered from the villain without suffering insult." This was their tale. And the next day I took them to Benares and handed them over to their relations, after telling what had befallen them.<sup>2</sup>

And as I was returning thence I saw this young merchant, who had lost his wife, and I came here with him. Moreover, I anointed my body with an ointment that I found in the cave

<sup>1</sup> I separate *pratīṇā* from *siddhim*.

<sup>2</sup> It is possible that this may be the original of the fourth story in the tenth day of the *Decameron*.—Personally I can see no resemblance whatsoever. Boccaccio's tale of Carisendi and Catalina is merely intended as an example of great liberality on the part of a lover whose passion was not returned. The lady in question was buried as dead, but her lover, on giving her a last kiss in her tomb, finds her heart feebly beating, and rescues her.—N.M.P.

of the *kāpālīka* ; and, observe, perfume still exhales from it, even though it has been washed.

171D. *Kalingasenā's Marriage to King Vikramāditya*

“In this sense did I recover my wife arisen from the dead.”

When the Brāhman had told this story, the king honoured him and the young merchant, and sent them on their way. And then that King Vikramāditya, taking with him Guṇavatī, Chandravatī and Madanasundarī, and having met his own forces, returned to the city of Ujjayinī, and there he married Guṇavatī and Chandravatī.

Then the king called to mind the figure carved on a pillar that he had seen in the temple built by Viśvakarman, and he gave this order to the warder : “Let an ambassador be sent to Kalingasena to demand from him that maiden whose likeness I saw carved on the pillar.” When the warder received this command from the king, he brought before him an ambassador named Suvigraha, and sent him off with a message.

So the ambassador went to the country of Kalinga, and when he had seen the King Kalingasena, he delivered to him the message with which he had been entrusted, which was as follows : “King, the glorious sovereign Vikramāditya sends you this command : ‘You know that every jewel on the earth comes to me as my due ; and you have a pearl of a daughter, so hand her over to me, and then by my favour you shall enjoy in your own realm an unopposed sway.’ ” When the King of Kalinga heard this, he was very angry, and he said : “Who is this King Vikramāditya ? Does he presume to give me orders and ask for my daughter as a tribute ? Blinded with pride he shall be cast down.” When the ambassador heard this from Kalingasena, he said to him : “How can you, being a servant, dare to set yourself up against your master ? You do not know your place. What, madman ! do you wish to be shrivelled like a moth in the fire of his wrath ? ”

When the ambassador had said this, he returned and com-

municated to King Vikramāditya that speech of Kalingasena's. Then King Vishamaśīla, being angry, marched out with his forces to attack the King of Kalinga, and the Vetāla Bhūtaketu went with him. As he marched along, the quarters, re-echoing the roar of his army, seemed to say to the King of Kalinga, "Surrender the maiden quickly"; and so he reached that country. When King Vikramāditya saw the King of Kalinga ready for battle, he surrounded him with his forces. But then he thought in his mind: "I shall never be happy without this king's daughter; and yet how can I kill my own father-in-law? Suppose I have recourse to some stratagem."

When the king had gone through these reflections, he went with the Vetāla, and by his supernatural power entered the bedchamber of the King of Kalinga at night, when he was asleep, without being seen. Then the Vetāla woke up the king, and, when he was terrified, said to him, laughing: "What! Do you dare to sleep when you are at war with King Vikramāditya?" Then the King of Kalinga rose up, and seeing the monarch, who had thus shown his daring, standing with a terrible Vetāla at his side, and recognising him, bowed trembling at his feet, and said: "King, I now acknowledge your supremacy; tell me what I am to do." And the king answered him: "If you wish to have me as your overlord, give me your daughter Kalingasenā." Then the King of Kalinga agreed, and promised to give him his daughter. And so the monarch returned successful to his camp.

And the next day, Queen, your father, the King of Kalinga, bestowed you on King Vishamaśīla with appropriate ceremonies, and a splendid marriage gift. Thus, Queen, you were lawfully married by the king out of his deep love for you, and at the risk of his own life, and not out of any desire to triumph over an enemy.

### 171. *Story of King Vikramāditya*

"When I heard this story, my friends, from the mouth of the *kārpaṭika* Devasena, I dismissed my anger, which was caused by the contempt with which I supposed myself to

have been treated. So, you see, this king was induced to marry me by seeing a likeness of me carved on a pillar, and to marry Malayavatī by seeing a painted portrait of her." In these words Kalingasenā, the beloved wife of King Vikramāditya, described her husband's might, and delighted his other wives. Then Vikramāditya, accompanied by all of them, and by Malayavatī, remained delighting in his empire.

Then one day a Rājput named Kṛishṇasakti, who had been oppressed by the members of his clan, came there from the Deccan. He went to the palace gate surrounded by five hundred Rājputs, and took on himself the vow of *kārpaṭika* to the king. And though the king tried to dissuade him, he made this declaration : " I will serve King Vikramāditya for twelve years." And he remained at the gate of the palace, with his followers, determined to carry out his vow ; and while he was thus engaged, eleven years passed over his head.

And when the twelfth year came, his wife, who was in another land, grieved at her long separation from him, sent him a letter ; and he happened to be reading this Āryā verse, which she had written in the letter, at night, by the light of a lamp, when the king, who had gone out in search of adventures, was listening, concealed : " Hot, long and tremulous, do these sighs issue forth from me, during thy absence, my lord, but not the breath of life, hard-hearted woman that I am."

When the king had heard this read over and over again by the *kārpaṭika*, he went to his palace and said to himself : " This *kārpaṭika*, whose wife is in such despondency, has long endured affliction, and if his objects are not gained he will, when this twelfth year is at an end, yield his breath. So I must not let him wait any longer." After going through these reflections, the king at once sent a female slave, and summoned that *kārpaṭika*. And after he had caused a grant to be written, he gave him this order : " My good fellow, go towards the northern quarter, through Oṃkārapīṭha ; there live on the proceeds of a village of the name of Khaṇḍavaṭaka, which I give you by this grant ; you will find it by asking your way as you go along."

When the king had said this, he gave the grant into his

hands, and the *kārpaṭika* went off by night without telling his followers. He was dissatisfied, saying to himself: "How shall I be helped to conquer my enemies by a single village that will rather disgrace me? Nevertheless, my sovereign's orders must be obeyed." So he slowly went on, and having passed Oṃkārapīṭha, he saw in a distant forest many maidens playing, and then he asked them this question: "Do you know where Khaṇḍavaṭaka is?" When they heard that, they answered: "We do not know; go on farther. Our father lives only ten *yojanas* from here; ask him. He may perhaps know of that village."

When the maidens had said this to him, the *kārpaṭika* went on, and beheld their father, a Rākshasa of terrible appearance. He said to him: "Whereabouts here is Khaṇḍavaṭaka? Tell me, my good fellow." And the Rākshasa, quite taken aback by his courage, said to him: "What have you got to do there? The city has been long deserted; but if you must go, listen. This road in front of you divides into two: take the one on the left hand, and go on until you reach the main entrance of Khaṇḍavaṭaka, the lofty rampart on each side of which make it attract the eye."

When the Rākshasa had told him this, he went on, and reached that main street, and entered that city, which, though of heavenly beauty, was deserted and awe-inspiring. And in it he entered the palace, which was surrounded with seven zones, and ascended the upper storey of it, which was made of jewels and gold. There he saw a gem-bestudded throne, and he sat down on it. Thereupon a Rākshasa came with a wand in his hand and said to him: "Mortal, why have you sat down here on the king's throne?" When the resolute *kārpaṭika* Kṛishṇaśakti heard this, he said: "I am lord here; and you are tribute-paying householders whom King Vikramāditya has made over to me by his grant."

¶ When the Rākshasa heard that, he looked at the grant, and, bowing before him, said: "You are king here, and I am your warder; for the decrees of King Vikramāditya are binding everywhere." When the Rākshasa had said this, he summoned all the subjects, and the ministers and the king's retinue presented themselves there; and that city was filled

with an army of four kinds of troops. And everyone paid his respects to the *kārpaṭika*; and he was delighted, and performed his bathing and his other ceremonies with royal luxury.

Then, having become a king, he said to himself in amazement: "Astonishing, truly, is the power of King Vikramāditya; and strangely unexampled is the depth of his dignified reserve, in that he bestows a kingdom like this and calls it a village!" Full of amazement at this, he remained there, ruling as a king; and Vikramāditya supported his followers in Ujjayinī.

And after some days this *kārpaṭika*, become a king, went eagerly to pay his respects to King Vikramāditya, shaking the earth with his army. And when he arrived, and threw himself at the feet of Vikramāditya, that king said to him: "Go and put a stop to the sighs of your wife who sent you the letter." When the king dispatched him with these words, Kṛishṇasakti, full of wonder, went with his friends to his own land. There he drove out his kinsmen, and delighted his wife, who had been long pining for him; and having gained more even than he had ever wished for, enjoyed the most glorious royal fortune.

So wonderful were the deeds of King Vikramāditya.

Now one day he saw a Brāhman with every hair on his head and body standing on end; and he said to him: "What has reduced you, Brāhman, to this state?" Then the Brāhman told him his story in the following words:

#### 171E. *The Permanently Horripilant Brāhman*

There lived in Pāṭaliputra a Brāhman of the name of Agnisvāmin, a great maintainer of the sacrificial fire; and I am his son, Devasvāmin by name. And I married the daughter of a Brāhman who lived in a distant land, and because she was a child I left her in her father's house. One day I mounted a mare and went with one servant to my father-in-law's house to fetch her. There my father-in-law welcomed me; and I set out from his house with my wife, who was mounted on the mare, and had one maid with her.

And when we had got half way, my wife got off the mare and went to the bank of the river, pretending that she wanted to drink water. And as she remained a long time without coming back, I sent the servant, who was with me, to the bank of the river to look for her. And as he also remained a long time without coming back, I went there myself, leaving the maid to take care of the mare. And when I went and looked, I found that my wife's mouth was stained with blood, and that she had devoured my servant, and left nothing of him but the bones.<sup>1</sup> In my terror I left her and went back to find the mare, and lo ! her maid had in the same way eaten that. Then I fled from the place, and the fright I got on that occasion still remains in me, so that even now I cannot prevent the hair on my head and body from standing on end.<sup>2</sup>

### 171. *Story of King Vikramāditya*

“ So you, King, are my only hope.” When the Brāhman said this, Vikramāditya by his sovereign fiat relieved him of all fear. Then the king said : “ Out on it ! One cannot repose any confidence in women, for they are full of daring wickedness.” When the king said this, a minister remarked : “ Yes, King, women are fully as wicked as you say. By the by, have you not heard what happened to the Brāhman Agniśarman here ?

### 171F. *The Brāhman Agniśarman and his Wicked Wife.*<sup>3</sup>

There lives in this very city a Brāhman named Agniśarman, the son of Somaśarman, whom his parents loved as their life, but who was a fool and ignorant of every branch of knowledge. He married the daughter of a Brāhman in the city of Vardhamāna ; but her father, who was rich, would

<sup>1</sup> See Vol. II, p. 202, 202n<sup>1</sup>. To the references given there I would add Macculloch's excellent article, “ Cannibalism,” in Hastings' *Ency. Rel. Eth.*, vol. iii, pp. 194-209 (see especially p. 208), and Coxwell, *Siberian Folk-Tales*, pp. 104, 110.—N.M.P.

<sup>2</sup> No. 3003 and the Sanskrit College MS. give *antaḥsthena* for *sambhramayya*. No. 1882 has *tva-taḥsthena* ; an insect has devoured the intermediate letter.

<sup>3</sup> This is substantially the same story as the second in Chapter LXXVII.



not let her leave his house, on the ground that she was a mere child.

And when she grew up, Agniśarman's parents said to him : " Son, why do you not now go and fetch your wife ? " When Agniśarman heard that, the stupid fellow went off alone to fetch her, without taking leave of his parents. When he left his house a partridge appeared on his right hand and a jackal howled on his left hand—a sure prophet of evil.<sup>1</sup> And the fool welcomed the omen, saying : " Hail ! Hail ! " And when the deity presiding over the omen heard it, she laughed at him unseen. And when he reached his father-in-law's place, and was about to enter it, a partridge appeared on his right and a jackal on his left, boding evil. And again he welcomed the omen, exclaiming : " Hail ! Hail ! " And again the goddess of the omen, hearing it, laughed at him unseen. And that goddess presiding over the omen said to herself : " Why, this fool welcomes bad luck as if it were good ! So I must give him the luck which he welcomes. I must contrive to save his life." While the goddess was going through these reflections, Agniśarman entered his father-in-law's house, and was joyfully welcomed. And his father-in-law and his family asked him why he had come alone, and he answered them : " I came without telling anyone at home."

Then he bathed and dined in the appropriate manner, and, when night came on, his wife came to his sleeping apartment, adorned. But he fell asleep, fatigued with the journey. And then she went out to visit a paramour of hers, a thief, who had been impaled. But while she was embracing his body the demon that had entered it bit off her nose, and she fled thence in fear. And she went and placed an unsheathed<sup>2</sup> dagger at her sleeping husband's side, and cried out loud enough for all her relations to hear : " Alas ! Alas ! I am murdered. This wicked husband of mine has got up and, without any cause, actually cut off my nose." When her relations heard that, they came, and seeing that her nose was

<sup>1</sup> See Vol. IV, pp. 93, 93n<sup>2</sup>, 94n.—N.M.P.

<sup>2</sup> *Vikrośām* is a misprint for *vikośām*. The latter is found in MS. No. 1882 and the Sanskrit College MS. and, I think, in No. 3003 ; but the letter is not very well formed.

cut off, they beat Agniśarman with sticks and other weapons. And the next day they reported the matter to the king, and by his orders they made him over to the executioners, to be put to death, as having injured his innocent wife.

But when he was being taken to the place of execution the goddess presiding over that omen, who had seen the proceedings of his wife during the night, said to herself: "This man has reaped the fruit of the evil omens, but as he said, 'Hail! Hail!' I must save him from execution." Having thus reflected, the goddess exclaimed unseen from the air: "Executioners, this young Brāhman is innocent; you must not put him to death. Go and see the nose between the teeth of the impaled thief." When she had said this, she related the proceedings of his wife during the night. Then the executioners, believing the story, represented it to the king by the mouth of the warder; and the king, seeing the nose between the teeth of the thief, remitted the capital sentence passed on Agniśarman and sent him home, and punished that wicked wife, and imposed a penalty on her relations<sup>1</sup> also.

#### 171. *Story of King Vikramāditya*

"Such, King, is the character of women." When that minister had said this, King Vikramāditya approved his saying, exclaiming: "So it is!" Then the cunning Mūladeva, who was near the king, said: "King, are there no good women, though some are bad? Are there no mango-creepers as well as poisonous creepers? In proof that there are good women, hear what happened to me.

#### 171G. *Mūladeva and the Brāhman's Daughter*<sup>2</sup>

I went once to Pāṭaliputra with Śaśin, thinking that it was the home of polished wits, and longing to make trial of

<sup>1</sup> The word *badhūns* is evidently a misprint for *bandhūns*: as appears from the MSS.

<sup>2</sup> This story is known in Europe, and may perhaps be the original source of Shakespeare's *All's Well that Ends Well*. At any rate there is a slight resemblance in the leading idea of the two stories. It bears a close resemblance

their cleverness. In a tank outside that city I saw a woman washing clothes, and I put this question to her: "Where do travellers stay here?" The old woman gave me an evasive answer, saying: "Here the Brahmany ducks stay on the banks, the fish in the water, the bees in the lotuses, but I have never seen any part where travellers stay." When I got this answer I was quite nonplussed, and I entered the city with Śaśin.

There Śaśin saw a boy crying at the door of a house, with a warm <sup>1</sup> rice-pudding on a plate in front of him, and he said: "Dear me! this is a foolish child not to eat the pudding in front of him, but to vex himself with useless weeping." When the child heard this, he wiped his eyes, and said, laughing: "You fools do not know the advantages I get by crying. The pudding gradually cools and so becomes nice. And another good comes out of it; my phlegm is diminished thereby. These are the advantages I derive from crying. I do not cry out of folly. But you country bumpkins are fools because you do not see what I do it for."

When the boy said this, Śaśin and I were quite abashed at our stupidity, and we went away, astonished, to another part of the town. There we saw a beautiful young lady on the trunk of a mango-tree, gathering mangoes, while her attendants stood at its foot. We said to the young lady: "Give us also some mangoes, fair one." And she answered: "Would you like to eat your mangoes cold or hot?" When I heard that, I said to her, wishing to penetrate the mystery: "We should like, lovely one, to eat some warm ones first, and to have the others afterwards." When she heard this, she flung

to the story of Sorfarina, No. 36 in Gonzenbach's *Sicilianische Märchen*, and to that of Sapia in the *Pentamerone* of Basile. In the Sicilian and in the Neapolitan tale a prince is angry with a young lady who, when teaching him, gave him a box on the ear, and married her in order to avenge himself by ill-treating her; but finding that he has, without suspecting it, had three children by her, he is obliged to seek reconciliation. Dr Köhler, in his note on the Sicilian tale, gives no other parallel than Basile's tale, which is the sixth of the fifth day. See Burton's translation, vol. ii, p. 526 *et seq.*—See, further, Bloomfield, *Amer. Journ. Phil.*, vol. xlv, 1923, p. 202 *et seq.*—N.M.P.

<sup>1</sup> I think we should read *ushne*. I believe that Nos. 1882 and 3003 have this, judging from the way in which *shn* is usually formed in those MSS.

down some mango-fruits into the dust on the ground. We blew the dust off them and then ate them. Then the young lady and her attendants laughed, and she said to us : " I first gave you these warm mangoes, and you cooled them by blowing on them and then ate them : catch these cool ones, which will not require blowing on, in your clothes." When she had said this, she threw some more fruits into the flaps of our garments.

We took them, and left that place thoroughly ashamed of ourselves. Then I said to Śaśin and my other companions : " Upon my word I must marry this clever girl and pay her out for the way in which she has made a fool of me ! Otherwise what becomes of my reputation for sharpness ? " When I said this to them, they found out her father's house, and on a subsequent day we went there disguised, so that we could not be recognised.

And while we were reading the Veda there, her father, the Brāhman Yajnasvāmin, came up to us and said : " Where do you come from ? " We said to that rich and noble Brāhman : " We have come here from the city of Māyāpurī to study." Thereupon he said to us : " Then stay the next four months in my house ; show me this favour, as you have come from a distant country." When we heard this, we said : " We will do what you say, Brāhman, if you will give us, at the end of the four months, whatever we may ask for." When we said this to Yajnasvāmin, he answered : " If you ask for anything that it is in my power to give, I will certainly give it." When he made this promise, we remained in his house. And when the four months were at an end we said to that Brāhman : " We are going away, so give us what we ask for, as you long ago promised to do." He said : " What is that ? " Then Śaśin pointed to me and said : " Give your daughter to this man, who is our chief." Then the Brāhman Yajnasvāmin, being bound by his promise, thought : " These fellows have tricked me. Never mind ; there can be no harm in it ; he is a deserving youth." So he gave me his daughter with the usual ceremonies.

And when night came I said, laughing, to the bride in the bridal chamber : " Do you remember those warm and those

cool mangoes ? ” When she heard this she recognised me, and said, with a smile : “ Yes, country bumpkins are tricked in this way by city wits.” Then I said to her : “ Rest you, fair city wit. I vow that I, the country bumpkin, will desert you and go far away.” When she heard this, she also made a vow, saying : “ I too am resolved, for my part, that a son of mine by you shall bring you back again.” When we had made one another these promises she went to sleep, with her face turned away, and I put my ring on her finger while she was asleep. Then I went out, and, joining my companions, started for my native city of Ujjayinī, wishing to make trial of her cleverness.

The Brāhman’s daughter, not seeing me next morning when she woke up, but seeing a ring on her finger marked with my name, said to herself : “ So he has deserted me and gone off ! Well, he has been as good as his word ; and I must keep mine too, dismissing all regrets. And I see by this ring that his name is Mūladeva ; so no doubt he is that very Mūladeva who is so renowned for cunning. And people say that his permanent home is Ujjayinī ; so I must go there, and accomplish my object by an artifice.” When she had made up her mind to this, she went and made this false statement to her father : “ My father, my husband has deserted me immediately after marriage ; and how can I live here happily without him. So I will go on a pilgrimage to holy waters, and will so mortify this accursed body.”

Having said this, and having wrung a permission from her unwilling father, she started off from her house with her wealth and her attendants. She procured a splendid dress suitable to a courtesan, and travelling along she reached Ujjayinī, and entered it as the chief beauty of the world. And having arranged with her attendants every detail of her scheme, that young Brāhman lady assumed the name of Sumangalā. And her servants proclaimed everywhere : “ A courtesan named Sumangalā has come from Kāmarūpa, and her goodwill is only to be procured by the most lavish expenditure.”

Then a distinguished courtesan of Ujjayinī, named Deva-dattā, came to her, and gave her her own palace, worthy of a

king, to dwell in by herself. And when she was established there, my friend Śaśin first sent a message to her, by a servant, saying : "Accept a present from me which is won by your great reputation." But Sumangalā sent back this message by the servant : "The lover who obeys my commands may enter here. I do not care for a present, nor for other beastlike men." Śaśin accepted the terms, and repaired at nightfall to her palace.

And when he came to the first door of the palace, and had himself announced, the doorkeeper said to him : "Obey our lady's commands. Even though you may have bathed, you must bathe again here, otherwise you cannot be admitted." When Śaśin heard this, he agreed to bathe again as he was bid. Then he was bathed and anointed all over by her female slaves, in private ; and while this was going on, the first watch of the night passed away. When he arrived, having bathed, at the second door, the doorkeeper said : "You have bathed : now adorn yourself appropriately." He consented ; and thereupon the lady's female slaves adorned him, and meanwhile the second watch of the night came to an end. Then he reached the door of the third zone, and there the guards said to him : "Take a meal, and then enter." He said, "Very well" ; and then the female slaves managed to delay him with various dishes until the third watch passed away. Then he reached at last the fourth door, that of the lady's private apartments ; but there the doorkeeper reproached him in the following words : "Away, boorish suitor, lest you draw upon yourself misfortune. Is the last watch of the night a proper time for paying the first visit to a lady ?" When Śaśin had been turned away in this contemptuous style by the warder, who seemed like an incarnation of untimeliness, he went away home with countenance sadly fallen.

In the same way that Brāhman's daughter, who had assumed the name of Sumangalā, disappointed many other visitors. When I heard of it I was moved of curiosity, and, after sending a messenger to and fro, I went at night splendidly adorned to her house. There I propitiated the warders at every door with magnificent presents, and I reached without delay the private apartments of that lady. And as I had

arrived in time I was allowed by the doorkeepers to pass the door, and I entered and saw my wife, whom I did not recognise, owing to her being disguised as a courtesan. But she knew me again, and she advanced towards me and paid me all the usual civilities—made me sit down on a couch, and treated me with the attentions of a cunning courtesan. Then I passed the night with that wife of mine, who was the most beautiful woman of the world, and I became so attached to her that I could not leave the house in which she was staying.

She, too, was devoted to me, and never left my side until, after some days, the blackness of the tips of her breasts showed that she was pregnant. Then the clever woman forged a letter, and showed it to me, saying : “ The king, my sovereign, has sent me a letter : read it.” Then I opened the letter, and read as follows : “ The august sovereign of the fortunate Kāmarūpa, Mānasimha, sends thence this order to Sumangalā : ‘ Why do you remain so long absent ? Return quickly, dismissing your desire of seeing foreign countries.’ ”

When I had read this letter, she said to me, with affected grief : “ I must depart. Do not be angry with me ; I am subject to the will of others.” Having made this false excuse, she returned to her own city Pāṭaliputra. But I did not follow her, though deeply in love with her, as I supposed that she was not her own mistress.

And when she was in Pāṭaliputra she gave birth in due time to a son. And that boy grew up and learned all the accomplishments. And when he was twelve years old, that boy, in a childish freak, happened to strike with a creeper a fisherman’s son of the same age. When the fisherman’s son was beaten he flew in a passion, and said : “ You beat me, though nobody knows who your father is ; for your mother roamed about in foreign lands, and you were born to her by some husband or other.” <sup>1</sup>

<sup>1</sup> Cf. Ralston’s *Tibetan Tales*, p. 89.—The accusation of bastardy, as also of marriage or intercourse with a person of low birth, is a *motif* well developed in Sanskrit literature. See Professor Bloomfield’s Foreword to Vol. VII, p. xxvi, and the numerous examples given on p. 195 of his *Life and Stories of the Jaina Savior Pārśvanātha*. See also Chauvin, *op. cit.*, v, pp. 72n<sup>1</sup>, 294, where the “Accusation of Bastardy” *motif* occurs in the tale of “Ali and Zaher,” as given in Weil’s translation of the *Nights*, vol. iv, p. 194.—N.M.P.

When this was said to the boy, he was put to shame. So he went and said to his mother : “ Mother, who and where is my father ? Tell me ! ” Then his mother, the daughter of the Brāhman, reflected a moment, and said to him : “ Your father’s name is Mūladeva : he deserted me and went to Ujjayinī.” After she had said this, she told him her whole story from the beginning. Then the boy said to her : “ Mother, then I will go and bring my father back a captive. I will make your promise good.”

Having said this to his mother, and having been told by her how to recognise me, the boy set out thence, and reached this city of Ujjayinī. And he came and saw me playing dice in the gambling-hall, making certain of my identity from the description his mother had given him, and he conquered in play all who were there. And he astonished everyone there by showing such remarkable cunning, though he was a mere child. Then he gave away to the needy all the money he had won at play. And at night he artfully came and stole my bedstead from under me, letting me gently down on a heap of cotton while I was sleeping. So when I woke up, and saw myself on a heap of cotton, without a bedstead, I was at once filled with mixed feelings of shame, amusement and astonishment.

Then, King, I went at my leisure to the market-place, and roaming about, I saw that boy there, selling the bedstead. So I went up to him and said : “ For what price will you give me this bedstead ? ” Then the boy said to me : “ You cannot get the bedstead for money, crest-jewel of cunning ones ; but you may get it by telling some strange and wonderful story.” When I heard that, I said to him : “ Then I will tell you a marvellous tale. And if you understand it, and admit that it is really true, you may keep the bedstead ; but if you say that it is not true, and that you do not believe it,<sup>1</sup> you will be illegitimate, and I shall get back the bedstead. On this condition I agree to tell you a marvel.

<sup>1</sup> I read *pratyayo na me*, which I find in the Taylor MS., and which makes sense. I take the words as part of the boy’s speech : “ It is untrue ; I do not believe it.” But *vakshyasyapratyayena me* would also make sense. The Sanskrit College MS. supports Brockhaus’ text.



And now listen. Formerly there was a famine in the kingdom of a certain king. That king himself cultivated the back of the beloved of the boar with great loads of spray from the chariots of the snakes. Enriched with the grain thus produced the king put a stop to the famine among his subjects, and gained the esteem of men."

When I said this, the boy laughed and said: "The chariots of the snakes are clouds; the beloved of the boar is the earth, for she is said to have been most dear to Vishṇu in his boar incarnation; and what is there to be astonished at in the fact that rain from the clouds made grain to spring on the earth?"

When the cunning boy had said this, he went on to say to me, who was astonished at his cleverness: "Now I will tell you a strange tale. If you understand it, and admit that it is really true, I will give you back this bedstead; otherwise you shall be my slave."

I answered "Agreed," and then the cunning boy said this: "Prince of knowing ones, there was born long ago on this earth a wonderful boy, who, as soon as he was born, made the earth tremble with the weight of his feet, and when he grew bigger, stepped into another world."

When the boy said this, I, not knowing what he meant, answered him: "It is false; there is not a word of truth in it." Then the boy said to me: "Did not Vishṇu, as soon as he was born, stride across the earth, in the form of a dwarf, and make it tremble? And did he not, on that same occasion, grow bigger, and step into heaven? So you have been conquered by me, and reduced to slavery. And these people present in the market are witnesses to our agreement. So, wherever I go, you must come along with me." When the resolute boy had said this, he laid hold of my arm with his hand; and all the people there testified to the justice of his claim.

Then, having made me a prisoner, bound by my agreement, he, accompanied by his attendants, took me to his mother in the city of Pāṭaliputra. And then his mother looked at him and said to me: "My husband, my promise has to-day been made good. I have had you brought here

by a son of mine begotten by you.” When she had said this, she related the whole story in the presence of all.

Then all her relations respectfully congratulated her on having accomplished her object by her wisdom, and on having her disgrace wiped out by her son. And I, having been fortunate, lived there for a long time with that wife and that son, and then returned to this city of Ujjayinī.

### 171. *Story of King Vikramāditya*

“So you see, King, honourable matrons are devoted to their husbands, and it is not the case that all women are always bad.”<sup>1</sup> When King Vikramāditya had heard this speech from the mouth of Mūladeva, he rejoiced with his ministers. Thus hearing, and seeing, and doing wonders, that King Vikramāditya<sup>2</sup> conquered and enjoyed all the divisions of the earth.

[M] “When the hermit Kaṇva had told, during the night, this story of Vishamaśīla, dealing with separations and reunions, he went on to say to me who was cut off from the society of Madanamanchukā: ‘Thus do unexpected separations and reunions of beings take place, and so you, Naravāhanadatta, shall soon be reunited to your beloved. Have recourse to patience, and you shall enjoy for a long time, son of the King of Vatsa, surrounded by your wives and ministers, the position of a beloved emperor of the Vidyādhara.’ This admonition of the hermit Kaṇva enabled me to recover patience. And so I got through my time of separation; and I gradually obtained wives, magic science, and the sovereignty over the Vidyādhara. And I told you before, great hermits, how I obtained all these by the favour of Śiva, the giver of boons.”

By telling this his tale, in the hermitage of Kaśyapa,

<sup>1</sup> Cf. the tale of the “Badawi and his Wife,” *Nights*, Burton, vol. vii, p. 124 *et seq.*—N.M.P.

<sup>2</sup> In the original there is the following note: “Here ends the tale of King Vikramāditya.”

Naravāhanadatta delighted his mother's brother Gopālaka and all the hermits. And after he had passed there the days of the rainy season, he took leave of his uncle and the hermits in the grove of asceticism, and mounting his chariot departed with his wives and ministers, filling the air with the hosts of his Vidyādhara. And in course of time he reached the mountain of Rishabha, his dwelling-place. And he remained there, delighting in the enjoyments of empire, in the midst of the kings of the Vidyādhara, with Queen Madanamanchukā, and Ratnaprabhā and his other wives ; and his life lasted for a *kalpa*.

This is the story called Brīhatkathā, told long ago, on the summit of Mount Kailāsa, by the undaunted <sup>1</sup> Śiva, at the request of the daughter of the Himālaya, and then widely diffused in the world by Pushpadanta and his fellows, who were born on the earth wearing the forms of Kātyāyana and others, in consequence of a curse. And on that occasion that god, her husband, attached the following blessing to this tale : “ Whoever reads this tale that issued from my mouth, and whoever listens to it with attention, and whoever possesses it, shall soon be released from his sins, and triumphantly attain the condition of a splendid Vidyādhara, and enter my everlasting world.”

<sup>1</sup> Having reached the end of my translation, I am entitled to presume that this epithet refers to the extraordinary length of the *Kathā Sarit Sāgara*.

## AUTHOR'S EPILOGUE<sup>1</sup>

(1) **T**HERE was a lord of earth, King Sangrāma, a *pārijāta* tree [issued] from the ocean of the blest Sātavāhana race,<sup>2</sup> who, being attended by diverse *vibudhas*<sup>3</sup> descending [to him], rendered the realm of Kashmir a Nandana.<sup>4</sup>

(2) To him was born a son, an emperor whose footstool was made a touchstone for masses of rubies on the crests of all lords of earth as they bowed [before him], the *kalpa* tree<sup>5</sup> of his stock, a peculiar store of valour, the blest Ananta.

(3) The head of a king which was rolled in the ground at the front of his (Ananta's) doorway, severed at the neck, with the belly cast away, was like Rāhu come to do service because he was delighted on hearing the pleasant fame of (Ananta's) *chakra* (dominion) which surpassed the *chakra* (discus) of great Hari.<sup>6</sup>

<sup>1</sup> These verses, translated by Dr L. D. Barnett, appear here in English for the first time. They are not found in Brockhaus' text, and consequently are not in Tawney's translation either. They appear, however, in the first edition of Durgāprasād's text. Subsequently, they were printed separately, and in some copies of the third edition of the Durgāprasād text they have inadvertently been omitted.

As previously stated, these verses contain all we know of our author. Although Sir Aurel Stein has kindly endeavoured to obtain information in Kashmir, no evidence whatever has been forthcoming.

The notes to these final verses, as well as the translation, are the work of Dr Barnett.

<sup>2</sup> This metaphor is based on the myth of the Churning of the Milk-ocean by the gods and Asuras. Among the precious objects that issued from the ocean on this occasion was the celestial *pārijāta*, or coral-tree (see *Ocean*, Vol. II, p. 13, 13n<sup>2</sup>).

<sup>3</sup> Meaning both *sages* and *gods*.

<sup>4</sup> The paradise or park of the god Indra.

<sup>5</sup> The wishing-tree of paradise: see Vol. I, p. 8, 8n<sup>1</sup>.

<sup>6</sup> This apparently refers to an episode narrated in the *Rājataranginī*, vii, 167 *et seq.*: The Darad king, Achalamangala, was defeated and slain by Ananta's general, Rudrapāla, who cut off his head and brought it to Ananta. Here this head, thrown down before the doorway of the palace, is compared by Somadeva

(4) Now this moon of kings wedded as his queen a daughter of the monarch of Trīgarta, Sūryavatī, who, like the juncture of dawn, dispelled darkness from her subjects and was universally adored.<sup>1</sup>

(5)-(6) The Kaśmīras were adorned with excellent monasteries built by his queen, which were like holy traditions, in being kept by hundreds of Brāhmans born in various lands; like gem-filled oceans, in being hospitable even to terrified *bhūbhṛits*<sup>2</sup>; like noble *kalpa* trees, in dispelling daily the distress of the needy.

(7) The dwellings of the gods, white with palatial plaster, which were built by her on the spacious bank of the Vitastā, assuredly possess the semblance of peaks of Himālaya, the ends whereof are encompassed by the Heavenly River.<sup>3</sup>

(8) Because of the countless gems, gold, great estates, black antelope-skins, mountains of wealth and thousands of kine which were bestowed [by her], that lady indeed bears even . . . Earth.<sup>4</sup>

(9) Her son was the blest monarch King Kalaśa, who, though a unique *tilaka* on the circle of the earth, was

to the demon Rāhu, a head without any body, who is said to have been thus mutilated by Viṣṇu (Hari) with his *chakra* or discus (see *Ocean*, Vol. VIII, p. 72n); and Rāhu is conceived as coming thus to do homage to Ananta because he is glad to hear that Ananta's *chakra* (dominion) has surpassed Viṣṇu's *chakra* (discus) by which he was decapitated—in short, it is suggested that Ananta is superior to the god Viṣṇu.

One is tempted to understand *dvāra*, which I have translated as “doorway,” in the common Kashmiri sense of “mountain pass” or “hill-fort”; but to do so would spoil the point of the simile, in which Rāhu is represented as “come to do service” to Ananta, which implies that he came to the latter's palace door.

<sup>1</sup> A play on the name *Sūryavatī*, which means “she to whom the sun belongs.” The dawn dispels darkness for beings (*prajā*) and is greeted with prayers (*sandhyā-vandana*); Sūryavatī saved her subjects (*prajā*) from moral darkness and was adored by all (*viśva-vandya*).

<sup>2</sup> A pun: *bhūbhṛit*, “bearer of earth,” means both a king and a mountain. Taken in the latter sense, it refers to the legend that when Indra cut off the wings of the mountains, the mountain Maināka took refuge in the ocean (see Vol. VI, p. 3n<sup>1</sup>).

<sup>3</sup> The celestial Ganges.

<sup>4</sup> The text is here defective. The sense seems to be that Sūryavatī may be compared to the earth (*viśvambharā*, “all-supporter”) because of her gifts to mankind.

nevertheless *an-alīka-lagna*,<sup>1</sup> and, though a friend to the *guṇi*, was full of rich ambrosia.<sup>2</sup>

(10) Her excellent grandson was the blest King Harsha, who was like a modern Child of the Jar created by the gods, a puissant one who was able to make all lofty *urvībhṛits* bow [before him] and to drink up the seven oceans.<sup>3</sup>

(11) In order to interest somewhat for a moment the mind of that queen, who was ever intent upon the rules for the diverse offerings of oblation-rites for the worship of him who couches on the mountains,<sup>4</sup> and constantly devoted her efforts to learning from books of instruction,

(12) This summary of the *Bṛihat-kathā*'s essence, consisting of the ambrosia of diverse tales, [a summary which is] a full-moon [attracting] the ocean of good men's minds, was verily composed by Soma, the son of Rāma, a worthy Brāhman, agreeable because of his abounding virtues.

(13) May this Ocean of Streams of Story, composed by the stainless-minded Soma, which has the semblance of very widespread waves, be for the delight of good men's hearts.

<sup>1</sup> A pun. *Tilaka* means the mark (ornamental or sectarian) made on the forehead with paint, etc., and generally an ornament; *alīka* signifies either "forehead" or "inauspicious," and *lagna* is both "attached" and "astrological moment." The poet thus says that the king, though he is metaphorically a frontal decoration on the brow of the goddess Earth—i.e. an ornament of the circle of earth—was in one sense not bound upon any brow (*an-alīka-lagna*), because (in the other sense) he was subject to no inauspicious moments (*an-alīka-lagna*).

<sup>2</sup> A pun based on the king's name, Kalaśa, which means "jar." He is said to be *ghanāmrīta-maya*, literally "(as a jar) full of rich ambrosia" (*amṛita*); but *amṛita* also signifies the state of salvation, the condition of the redeemed soul (*moksha* or *nīrvāṇa*), so *ghanāmrīta-maya* may also signify "consisting of compact (perfect) spirituality," and in this sense it is opposed to one of the meanings of *guṇi-bāndhava*, "friend to the *guṇi*." For *guṇi* denotes both "virtuous," "bow," and "physical nature" as characterised by the three *guṇas* or phases of materiality; and while Kalaśa is "a friend to the virtuous" and "a friend of the bow" (i.e. a brave warrior), he is not "a friend to materiality," because he is perfectly spiritual.

<sup>3</sup> A pun: *kalaśodbhava* means both "son of Kalaśa" and "child of the jar"—i.e. the mythical saint Agastya, who made the Vindhya mountains (*urvībhṛit*, meaning both "mountain" and "king") bow down to let him pass, and drank the ocean (see Vol. VI, pp. 43n<sup>1</sup>, 44n).

<sup>4</sup> The god Śiva.



## **TERMINAL ESSAY**





## TERMINAL ESSAY

WHEN, in the summer of 1919, I first approached Mr Tawney with the suggestion of reissuing his *Magnum opus*, little was decided about the form the Terminal Essay was to take. At that time there were so many immediate points connected with the work to be considered that any questions relating to the final volumes were to be deferred to a later date.

My own idea was to discuss briefly the manners and customs of the Hindus as illustrated in the work, together with some account of the different religious systems introduced. I then intended to speak of the debt Western literature owes to the East, and conclude with a few paragraphs on the classification of the world's folk-tales. If room could be found, I was also going to give extracts from Speyer's work on the *Kathā-sarīt-sāgara*.

At that time, however, the idea of a Foreword to each volume by some eminent scholar had not been formulated, nor had the number or length of my own notes been determined.

As the scheme of the work began to take definite shape, matters became more established, and a precedent was gradually formed in accordance with what seemed to be the best way of dealing with subjects as they arose. Thus, whenever some custom, ceremony, name or incident was thought to require a note, it seemed most practicable to give it on the same page, or, if too long, at the end of the chapter.

Following this plan, all the notes which would have been used for the Terminal Essay were given in their respective places. It also proved much better to give Speyer's translations and suggestions *in situ*, and not relegate them to the present volume.

My idea of inviting a different scholar to write a Foreword to each volume has proved a great success, and my work is now enriched by nine excellent Essays, each dealing with the great collection from a different angle.

With the appearance of the present volume, and its most interesting Foreword by Sir Atul Chatterjee, which approaches the *K.S.S.* from the economic standpoint, I find practically every subject which I might have treated in this present Essay already dealt with in a manner which I could never have equalled.

All general questions have been dealt with by Sir Richard Temple, Sir George Grierson and Dr Thomas ; the study and classification of folk-tales has received expert attention from Dr Gaster, Mr Wright, Professor Bloomfield and Professor Halliday ; while Sir Denison Ross has contributed original research work on the Persian recension of the *Pañchatantra*. I think it will thus be agreed that, on the face of it, there seems little left to write about.

There is, however, one subject which, as yet, we have not discussed in sufficient detail—the “ frame-story ” of the *Kathā-sarīt-sāgara*, the arrangement and order of its contents, the sequence of events in the history of Udayana and Naravāhanadatta, the introduction of the numerous sub-stories, and the resemblance the whole bears to the original *Bṛihat-kathā* of Guṇāḍhya.

I shall, therefore, devote this Terminal Essay to a brief discussion of this subject.

### *The “ Frame-Story ” of the Kathā-sarīt-sāgara*

In order to determine, as far as possible, the changes any recension of a lost original text may have undergone, two distinct methods at once suggest themselves : a critical examination of the version in question ; and a reconstruction of the original with the help of other versions known to be derived from that same original.

In some cases it may happen that both these methods cannot be applied, and until quite recently this has been so with Somadeva’s work. Thanks, however, to the researches of Professor Lacôte, the Nepalese recension of the *Bṛihat-kathā*, known as the *Bṛihat-kathā-śloka-saṃgraha*, supplies us with evidence which can be compared with the results obtained from a close examination of the text of the *Kathā-sarīt-sāgara*.

If the evidence from the one source corroborates that from the other, some definite conclusions will result. It is, of course, unnecessary to discuss all the points raised by Lacôte in his *Essai sur Guṇāḍhya*, but I shall endeavour to lay before my readers the main arguments for his conclusions, as far as they concern the present work.

The method I have adopted throughout of affixing a number to each story has not only enabled the thread of a tale long since suspended to be picked up again with ease, but facilitates the separation of the Main Story from the mass of sub-stories introduced on every possible occasion.

Readers will have noticed to what a great extent the latter are in excess of the former. This fact alone should make us suspicious, particularly when we remember <sup>1</sup> how, after the adventures of Naravāhanadatta had been brought to a successful close by his coronation, the long series of Vikrama tales are introduced for no apparent reason. The final return to the Main Story <sup>2</sup> is purely conventional, and clearly betrays the hand of a later editor.

Although many of the shorter sub-stories justify their position and introduction sufficiently well, there is a large number that fit uneasily into the places where we find them, and display no reason whatever for being there rather than anywhere else. This, of course, specially applies to whole collections, such as the *Pañchatantra*. Since studying Lacôte's *Essai*, I am now convinced that it could never have been included in Guṇāḍhya's original poem. A closer examination of Somadeva's text of the Main Story will reveal many inconsistencies and inaccuracies which are largely hidden and unnoticed with the inclusion of so many sub-stories.

*Book I : Kathāpīṭha* (Vol. I, pp. 1-91).

Let us first, then, consider the Introduction to Somadeva. It will be remembered that it consists of a strange legend in which Guṇāḍhya himself plays a part. This fact did not diminish the belief of Brockhaus, Wilson and Lassen that such a person as Guṇāḍhya never existed in reality. Since their

<sup>1</sup> See Vol. VIII, p. 93.

<sup>2</sup> Pp. 85, 86 of this volume.

day, however, the advance in Sanskrit literary research has proved his existence beyond a doubt.

The evidence contained in the *Bṛihat-kathā-śloka-saṃgraha* only strengthens this opinion. We are introduced to Śiva and Pārvatī on Mount Kailāsa. In reply to a request from his wife for a story, Śiva relates his own history in one of his former lives. This is received with scorn as an age-worn tale, and Śiva is called a fraud. As compensation he promises to tell an entirely new tale that Pārvatī could never have heard before—the history of the Vidyādhara. Thus the hackneyed tales of gods, on the one hand, with their usual accompanying laudatory eulogies, and of men, on the other hand, with their sad and commonplace happenings, would both be avoided.

Pārvatī is placated, and, we are led to conjecture, listens in silence and interest to the long tale which Śiva unfolds.

This fact is significant as showing that the author puts forward strong claims to originality. The well-known Vedic and Puranic legends are not to be given—there is something that even a goddess would get a thrill over!

Yet this high standard is hardly borne out when we see later what old tales *have* crept in.

Kshemendra is more cautious, and allows Pārvatī to raise no objections to Śiva's first tale about himself, thus at once disarming criticism if well-known tales *are* introduced.

But let us proceed with the story.

Pushpadanta, one of Śiva's Gaṇas, overhears the tale by a trick and repeats it to his wife, who in turn tells it to Pārvatī. Thus Pushpadanta is discovered, and Pārvatī's wrath is pitiless. Both the eavesdropper and his friend Mālyavān, who pleaded on his behalf, are cursed to fall into mortal wombs.

Pushpadanta, now to be born in Kauśāmbī under the names of Vararuchi and Kātyāyana, will obtain release from the curse only when he meets a Yaksha named Supratīka residing in the Vindhya forest under the name of Kāṇabhūti, and tells him the Great Tale. Mālyavān is to be born in Supratishṭhita under the name of Guṇāḍhya, and will be freed from the curse only when he has heard the tale from Kāṇabhūti.

In course of time Pushpadanta-Vararuchi-Kātyāyana

meets Supratika-Kāṇabhūti and tells him the Great Tale ; then, after also relating his life-story in detail, reaches his heavenly home once again.

It is, however, with the history of Mālyavān-Guṇāḍhya that we are mainly concerned, for the legend may contain some clue to the real Guṇāḍhya. According to the story he is of semi-divine birth, his mother being a Brāhman girl and his father a Nāga prince. Thus he takes rank with the two other semi-divine authors—Vālmiki of the *Rāmāyaṇa* and Vyāsa of the *Mahābhārata*—and he is actually mentioned in Sanskrit literature as forming the third of the Epic trio.

Kshemendra wrote *mañjarīs* (abridged versions) of them all. The *Nepālamāhātmya* draws a comparison between the (Nepalese) versions of the legends of Vālmiki and Guṇāḍhya, showing how both men had to visit Nepal by divine command, the former to find a sacred spot worthy to be the cradle of the *Rāmāyaṇa*, and the latter to fulfil certain conditions necessary for his return to his previous semi-divine state. Both men erect *lingas* before leaving Nepal.

To return to Somadeva's version, we find that Guṇāḍhya becomes a minister of King Sātavāhana in a city named Supratishṭhita, capital of the Pratisṭhāna (Vol. I, p. 60). On one occasion the king shows his ignorance of grammar (p. 69), and Guṇāḍhya offers to teach him Sanskrit grammar in six years. Thereupon another minister, Śarvavarman, promises to do it in six months, or carry his shoes on his head for twelve years. Guṇāḍhya considers this impossible, and says that if he succeeds, he, in his turn, will renounce for ever Sanskrit, Prakrit, and his own vernacular dialect.

By the favour of the god Kārttikeya a grammar known as Kātantra and Kālāpaka (on account of its conciseness) is revealed to Śarvavarman, who, with its help, wins the bet. In accordance with his vow, Guṇāḍhya, now reduced to silence, retires to the Vindhya forest. Here he learns the language of the Piśāchas, and, on meeting Vararuchi, writes down the Great Tale, as it is told him, in his own blood (p. 89). This done, he sends it to King Sātavāhana, who, however, rejects it as being written in a barbarous language. On hearing this, Guṇāḍhya is in despair, and reads out the

whole work to the animals of the forest, who crowd round, lost in admiration at its beauty. As he reads, so he burns the tale page by page.

Meanwhile the king, owing to a sudden and unexplained lack of nutritive qualities in his food, has fallen sick. He is informed that the explanation of this curious state of affairs is to be found in a Brāhman who is reciting a wonderful story in the forest, to which all the animals are listening motionless. Out of curiosity he goes to see for himself, and recognises Guṇādhya. He is, however, too late to save the Great Tale. All has been burnt, with the exception of the Adventures of Naravāhanadatta. This Sātavāhana takes back to his palace, and, in order that these strange happenings shall not be lost to the world, himself composes "the book named Kathāpīṭha, in order to show how the tale came to be first made known in the Paiśācha language" (p. 91).

Thus the first book of the *Kathā-sarit-sāgara* ends. But what does it all mean? Who is this Sātavāhana, at whose Court Guṇādhya became a minister? And what is the point of introducing a kind of grammatical controversy on the respective qualities of Sanskrit and Prakrit?

These are some of the queries that present themselves.

Sātavāhana is the family name, in inscriptions, of the Andhra dynasty, whose home lay in the Deccan, between the rivers Godāvarī and Kistna. Their capital was Pratiśthāna, the modern Paithan on the north bank of the Godāvari. Thus Guṇādhya's connection of king and capital is historically correct, although (as far as we can judge from Somadeva) he omits to mention which Sātavāhana is meant.

The third of the line, Śātakarṇi, is perhaps the most important of these kings. For he it was who wrested Ujjayinī from the Śuṅga king, Pushyamitra. The evidence for this is numismatic, but the horse-sacrifice performed by him would find justification only in some such important feat of arms. Śātakarṇi gave his name to many subsequent Andhra kings, so that altogether his pre-eminence is undoubted.

But it seems most unlikely that our author would have omitted to mention, and even to enlarge on, such great victories, or to allude to the Aśvamedha. It looks, therefore,

as if we must search among other Sātavāhanas. A most important point to notice is that the Andhra kings were patrons of Prakrit, and that it was only late in the history of the dynasty that Sanskrit was finally accepted as the Court language, and Prakrit was ousted from its former place of honour. Among the Sātavāhanas there was one king who became specially famous for being the centre of a literary Court and for being himself a poet of no mean order<sup>1</sup>—and that was Hāla. His date, though still uncertain, is considered to have been about the second or third century A.D.<sup>2</sup> Whether he finally became a convert to the use of Sanskrit we do not know, but grammatical controversies could not have been unknown. If it was not Hāla himself whom the legend of Guṇāḍhya makes ignorant of Sanskrit grammar, it is one of the succeeding Sātavāhanas; but in connecting any tale about the introduction of Sanskrit in the place of Prakrit with a Sātavāhana, it is Hāla that at once would be thought of.

A change so important and far-reaching as the use of a different language at the Court, and in literature generally, would, of course, take a considerable time to effect.

As patrons of Prakrit the Sātavāhanas would be the most vigorous opposers of such an innovation, and it is only in the time of Daṇḍin (sixth century) that we find the use of Prakrit becoming rare. The fact that in subsequent centuries native opinion looks upon Hāla as the central figure of Prakrit literature is surely a sufficient explanation of why Guṇāḍhya himself is represented in the legend as a native of Pratiśṭhāna. Such evidence as exists points to Ujjayinī, or rather Kauśāmbī,

<sup>1</sup> In the article on "Prakrit," by Sir George Grierson, in the *Ency. Brit.*, vol. xxii, p. 253, he says: "Hāla's work is important, not only on its own account, but also as showing the existence of a large Prakrit literature at the time when it was compiled. Most of this is now lost. There are some scholars (including the present writer) who believe that Sanskrit literature owes more than is generally admitted to works in the vernacular, and that even the *Mahābhārata* first took its form as a folk-epic in an early Prakrit, and was subsequently translated into Sanskrit, in which language it was further manipulated, added to, and received its final shape."

<sup>2</sup> See further Winternitz, *Geschichte der Indischen Litteratur*, vol. iii, pp. 102, 103.



as the birthplace of the real Guṇāḍhya; but once he is connected with Hāla, the champion of Prakrit, no further excuse for the work being in Paiśācī would be needed.

It is only after the Kātantra grammar has converted the king to Sanskrit that he regards Paiśācī as a barbarous language. Whether the real Guṇāḍhya and Hāla, or Hāla and Śarvavarman, were contemporaries or not in no way affects the argument, but it seems highly probable that Guṇāḍhya antedates Hāla, and that the growing legend used as an introduction to his work came into being later. It was well known by the sixth century, as Daṇḍin not only refers to the *Bṛihat-kathā*, but to the legend of Guṇāḍhya as well.

It now remains to mention Vararuchi and his strange story, which, for some reason or other, has become connected with the legend of Guṇāḍhya. The stories of the two men are quite distinct. They never meet in the tale, and Vararuchi could disappear, with his complete history, without upsetting the story in the least.

But the name of Vararuchi is famous in connection with both Sanskrit and Prakrit grammar, and its introduction would merely assist in bringing the most famous grammarians on the stage at once. It then needed some clever invention to link the two entirely separate tales together as a single legend. On earth Kāṇabhūti is the common point of contact. But in the realms of heaven the person of Guṇāḍhya has been divided into two. It will be remembered that it is Pushpadanta-Vararuchi who originally overhears the tale and is cursed by Pārvatī. Surely, then, it is he who should have been made to repeat it on earth. Yet not only is it not so, but he receives less punishment than his friend Mālyavān-Guṇāḍhya, whose only crime was to plead for him.

Finally, Vararuchi is born at Ujjayinī, the very place where internal evidence places the birthplace of Guṇāḍhya. From all these considerations Lacôte has come to the conclusion that the form of the legend as reproduced by the Kashmirian poets is purely a Kashmirian work. “. . . dans la forme originale,” says Lacôte (*Essai sur Guṇāḍhya*, p. 33), “Vararuci n’y paraissait pas et un seul gaṇa était maudit,

le futur Guṇāḍhya. C'est ce dernier état de la légende qui devait être courant dans l'Inde."

All the evidence certainly seems to point to this conclusion—the compiler or editor has been at work, and has produced a composite legend which, by its inclusion of grammatical disputes on the one hand, and lively sub-stories on the other hand, would appeal to both savant and bourgeois. The legend of Guṇāḍhya, as told in the Nepalese version by Budhasvāmin, confirms the belief in a much simpler original form than we find in Somadeva. There is only one Gaṇa, and he is known as Guṇāḍhya in his mortal life. Such alterations as there are can easily be explained by remembering that one of the chief objects the Nepalese had in view was to connect the names of heroes with their holy places of pilgrimage, and allow their actions to further sanctify those places.

The important point of this evidence is that Budhasvāmin dates from the eighth or ninth century, and thus antedates the Kashmirian poets. The work had not received the attention of editors who padded out the text with other collections, and thus the form of tales in the *Bṛihat-kathā-śloka-saṃgraha* is much more likely to be closer to the original of Guṇāḍhya.

The title of this first Book of Somadeva is Kathāpīṭhā, which means "Introduction" or "Preface."

The second Book has a very similar name: in fact the two words *kathāpīṭha* and *kathāmukha* differ in meaning little more than our "Introduction" and "Foreword." But why should a work contain two introductions? Lacôte suggests that if, as is probable, the legend was added to the work later, a Kathāmukha was already there. The next best thing would be to use another word with almost exactly the same meaning.

*Book II : Kathāmukha* (Vol. I, pp. 94-189).

In accordance with the title of this Book, we should have expected it to contain merely introductory matter, such as the name of the narrator, the scope and object of his work, with possibly some laudatory reference to King Udayana and his son Naravāhanadatta. In fact we should have expected it to have resembled other "Kathāmukhas," such as that

which introduces the *Pañchatantra*. We have already seen that Somadeva omitted the Kathāmukha of the *Pañchatantra*, probably because the tales could quite easily be put into the mouths of characters in the Main Story. In this case, however, he has retained the title which he doubtless found in the texts he followed, although in the original *Bṛihat-kathā* the subject-matter may have been different and more in accordance with the usually accepted contents of a Kathāmukha. More than half the Book contains sub-stories which have but little connection with the Main Story, which, in order to make room for them, has had to be very considerably condensed. Otherwise the Book would have swelled to an undue size.

Thus we find the Main Story in this second Book crowded with incidents. We are hurried through the hero's birth and childhood, and are introduced to Chandaṃmahāsena, King of Ujjayinī, who is anxious to marry his daughter Vāsavadattā to our hero. The schemes and counter-schemes to obtain this end follow, and finally the wedding takes place at Kauśāmbī. Udayana proves a fickle husband, but we are clearly given only a very condensed form of his amours. The Book ends, then, on a dramatic note, and we naturally turn to the next one to discover how things turn out.

*Book III : Lāvānaka* (Vol. II, pp. 1-116).

We are not disappointed. The Book opens with the lamentations of Udayana's ministers at his desultory life—spent either with women or in the hunting-field. They fear he will never enlarge his realm, and are anxious for him to begin a series of conquests. Their eyes are first fixed upon Magadha, and their knowledge of political statecraft tells them that a marriage with Padmāvatī, daughter of Pradyota, King of Magadha, would be the easiest method to employ in the winning of their object. Vāsavadattā is naturally rather in the way for such an alliance, but a plot is cleverly engineered, and finally Udayana marries his second wife.

After all is smoothed over, and everyone is conciliated, the king, now roused from his idleness, determines on conquest.

Accordingly he marches east to the sea, and circles India in a clockwise rotation, finally returning to Kauśāmbī.

The Book being almost entirely devoted to the Padmāvati incident is much more easily condensed than was the case in the former Book. Hence ample opportunity occurs for the inclusion of a large number of sub-stories. The chief feature of interest in this Book, from an historic point of view, is Udayana's conquest. We hear very little about it really, and, with the one exception of Brahmadata, no particulars of the conquered kings, their countries, or deeds of prowess of the conquerors are forthcoming. The first point to be considered is the names of the people he conquers. He sets out eastwards to Benares, turns south, sweeps westwards and occupies Sindh. Among the tribes defeated are the Mlechchhas, Turushkas, Pārasikas and Hūṇas (Vol. II, pp. 93, 94).

Now Udayana was an ancient king of legendary times, yet here we find him fighting with peoples of comparatively recent times—Mohammedans, Turks, Persians and Huns. In fact the Hūṇas did not appear till the second half of the fifth century. Surely he should have fought with such peoples as the Yavanas and Śakas. The explanation seems simple. The peoples mentioned by Somadeva are those of the western and north-western frontiers, whose names would be known and appreciated *in Somadeva's time*, and which, moreover, a Kashmirian would be most likely to employ.

Lacôte points out that the places supposed to have been conquered by Udayana constitute a *pradakṣiṇā*: the campaign is arranged like a pilgrimage. Central India is always kept on the right; and finally he visits Alakā, the city of the god Kuvera. Not a word is said as to how he gets there. No aerial chariot, magic shoes or any similar contrivance appears. Now several of the sub-stories in this Book are concerned with spells to enable one to fly through the air, yet we are given no clue as to why especially they are found in this Book. Might it not be that ancient tradition associated together Udayana's campaign and some story of aerial transit? This would certainly explain the journey to Alakā. So perhaps in the original *Bṛihat-kathā* Udayana made a kind of



aerial pilgrimage. In support of such a theory we have the fact that nothing more is said of all these vast conquests.

In fact, when finally Udayana leaves the world of mortals and gives all his possessions to Gopālaka, we find (Vol. VII, p. 102) that these consist only of Kauśāmbī. Surely we should be justified in expecting a long list of conquests to be enumerated !

The Kashmirian editors seem to have been very busy with this Book.

*Book IV : Naravāhanadattajanana* (Vol. II, pp. 125-165).

The story continues in due chronological sequence. Vāsa-vadattā longs for a son, and, after her pregnant whim for aerial chariots has been satisfied, Naravāhanadatta is born.

As in previous Books, the sub-stories occupy a very large part of the text.

*Book V : Chaturdārikā* (Vol. II, pp. 170-239).

As we have already seen, Books II, III and IV form an uninterrupted series of events in the history of Udayana, but now comes a very distinct break.

Naravāhanadatta has been proclaimed a future king of the Vidyādhara, and this fact is an excuse for Śaktivega, a Vidyādhara prince, to relate in full how he reached his present high position. The tale, with its sub-stories, occupies the whole Book, and is a unity in itself. Whether it was in Guṇāḍhya's original work in the same form as it appears here, or whether it has been compiled out of some of the adventures which formed part of Naravāhanadatta's own adventures, are questions it seems impossible to answer.

The only point to stress is that the contents of this Book are entirely unconnected with previous or subsequent matter, and could be removed and inserted anywhere else without upsetting the text at all.

*Book VI : Madanamanchukā* (Vol. III, pp. 1-149).

The curious thing about this Book lies in the opening lines. Here we are informed that it is N.<sup>1</sup> himself who from this point onwards is the true narrator, and that he tells his own history on a certain occasion after his coronation. The actual words are :

“Now hear the heavenly adventures which N., speaking of himself in the third person, told from the very beginning, after he had obtained the sovereignty of the Vidyādharas and had been questioned about the story of his life on some occasion or other by the seven Rishis and their wives.”

What does it all mean? It looks like the beginning of a new tale altogether, yet it is in reality a direct continuation of the story of N. when last he was mentioned. So far it has been told in the third person, yet here is a note which specially tells us that henceforward N. will narrate the tale *in the third person*. Now if it had said, *in the first person*, a distinct difference would naturally have been noticed at once. The value of this curious sentence, then, is quite inexplicable. If it had not appeared at all, we should have noticed nothing, for the tale would have gone straight on—still in the third person.

Why this sudden wish to introduce N. as the teller of his own story? Perhaps the author of the Kashmirian recension thought that this was in accordance with tradition, and he was anxious at least to give some indication of this well-known fact. Even if this were so, we are still in the dark as to why it is inserted at this particular place, making it look like the very beginning of the whole work.

We are told nothing as to the occasion on which N. was asked questions by the Rishis. In fact the whole matter would remain a mystery if we were not to look ahead and find that full details of the visit to the Rishis are given in Book XVI, chapters cxi, cxii.

Here we learn (Vol. VIII, p. 103) that after Udayana's death, N. spent the rainy season at Kaśyapa's hermitage with

<sup>1</sup> In future I shall thus refer to the hero Naravāhanadatta.

his uncle, Gopālaka. Here it is that the Rishis are assembled, and, in answer to their questions, he begins to relate his adventures.

Yet, if we are to believe the opening lines of Book VI, it was N. who had been speaking all the time !

It is obvious, then, that Book XVI must have originally stood before Book VI, and, in fact, have led up to the statement that has caused all the trouble. It is not Somadeva who is to blame. He has merely followed his texts. It is the Kashmirian compilers who have purposely changed the order of the Books. Perhaps they worked from composite and incomplete texts, or perhaps they considered that the new order was better fitted to embrace all the new matter to be incorporated. Whatever may have been the true explanation, there can be no doubt that the order of the Books in the Kashmirian recension does not agree with that originally laid down by Guṇāḍhya.

The early part of the Book is taken up with the story of the Buddhist king, Kalingadatta, and his daughter, Kalingasenā. Many sub-stories are introduced, several of obvious Buddhist origin. The tale now centres on Kalingasenā. With the help of her Apsaras friend Somaprabhā she sees Udayana, who immediately falls in love with her.

His faithful minister, Yaugandharāyaṇa, however, considers such a marriage undesirable for reasons of state, and finally manages to make it impossible by proving Kalingasenā to be unchaste. A daughter is born to her by her lover, the Vidyādhara Madanavega. This child was in reality a son, but by Śiva's orders was replaced at birth by a girl who was an incarnation of Rati. Her name is to be Madanamanchukā, and she is the destined wife of N. All this is told in detail, but the rest of the Book is greatly condensed, and the events of the next ten or twelve years—the time to allow Madanamanchukā to grow up—are all crammed into Chapter XXXIV. In the next chapter we are in Book VII, and our hero is a full-grown man !

Although by far the greater portion of the Book deals with Kalingasenā, yet it takes its title from Madanamanchukā. It seems obvious that the original work must have

been much longer, and that the second half of the Book as it appears in Somadeva is a mere summary.

In fact there are places where we can clearly see the ruthless hand of the Kashmirian compiler, reducing what must have been incidents of considerable length to a single sentence.

For instance, we read in Chapter XXXIV (Vol. III, p. 140) that one day N. goes to a garden called Nāgavana. What for? Nothing happens at all, except that he worships the snakes. It surely must have been the beginning of some adventure now entirely suppressed.

Even in the first part of the Book there are signs of mischievous alterations in the work. Why is Kalingadatta such a nonentity, and why does he make no effort at all to protect his daughter after her trouble with Madanavega and the childish scruples of Yaugandharāyaṇa? Numerous other examples of improbabilities in the text could be given, but I think sufficient has been said to show that Guṇāḍhya's original must have been very different to what we find in the *Kathā-sarīt-sāgara*.

*Book VII : Ratnaprabhā* (Vol. III, pp. 155-300).

The first part of this Book is taken up with N.'s marriage to a Vidyādhari whose name gives the Book its title. He is taken in a magic chariot to heaven for the wedding. This is the first time we hear of N. leaving the earth. There is no connection between this adventure and the end of the previous Book.

With Chapter XLII (Vol. III, p. 259) begins the adventures of N. in search of Princess Karpūrikā. They are far more important than the affair with Ratnaprabhā, and would much more fitly have given their name to the Book. It seems likely that the two parts formed separate Books in the original *Bṛihat-kathā*.

*Book VIII : Sūryaprabha* (Vol. IV, pp. 1-121).

Like Book V, this stands alone, and could be inserted anywhere as a separate story. It exhibits the highest flights



of an unbridled imagination, and can be regarded as a great hotchpotch of ancient Buddhist myths and popular Hindu beliefs.

*Book IX : Alankāravatī* (Vol. IV, pp. 122-251).

The first part of this Book is taken up with another Vidyādhari marriage—this time to Alankāravatī, who gives her name to the Book. It is in no way connected with Book VIII, and could go in anywhere. The second part of the Book, beginning with Chapter LIV (Vol. IV, p. 184), stands as a complete entity, and is of considerable interest. It deals with N.'s visit to Viṣṇu, and resembles the journey of the brothers Ekata, Dvita and Trita and of Nārada to the same "white island," as related in the *Mahābhārata* (xii, 138, 139). The allusion in these passages to the worship of Christian communities in the East has already been pointed out.<sup>1</sup> Lacôte considers that the accounts of the visit to the "White Island," as found in the *Mahābhārata* and the *K.S.S.*, agree sufficiently well to suspect a common origin. Either the latter has borrowed from the former, or the *Mahābhārata* has taken the episode from the *Bṛihat-kathā*, or possibly both versions have been independently developed from a narrative derived from some traveller who had visited the Christian communities in Bactria.

*Book X : Śaktiyaśas* (Vol. V, pp. 1-192).

There is no connection between this Book and the previous one. After a series of tales dealing with the favourite subject of "fickleness of women," introduced on the slightest pretext, we once again find N. marrying a Vidyādhari. The wedding cannot be arranged for a month, and so an exceptionally large number of stories, including the whole of the *Pañchatantra*, can be successfully introduced.

<sup>1</sup> Sir George Grierson, "Modern Hinduism and its Debt to the Nestorians," *Journ. Roy. As. Soc.*, 1907, p. 7 *et seq.*

*Book XI : Velā* (Vol. V, pp. 196-204).

This deals with N.'s visit to Vaiśākha and his subsequent marriage to Jayendrasenā. The story of the merchant and his wife, Velā, gives its name to the Book. But why it is so very short and devoid of any continuity is impossible to say.

It looks as if it had been purposely compressed out of all recognition, in order, perhaps, to make up for the very long Books that precede and follow it.

*Book XII : Śaśāṅkavatī* (Vol. VI, pp. 1-221, and Vol. VII, pp. 1-193).

This Book has been discussed already in Vol. VII, pp. 194-196. We saw there that it is obviously in its wrong position, because we are continually told that N. has lost his beloved Madanamanchukā; yet not only do we know nothing about this, but we are definitely told at the beginning of the Book (Vol. VI, p. 9) that it is Lalitalochanā who is lost.

Our attention, however, is taken off such trifles (!) by the appearance of the hermit Piśangajata, who proceeds to relate the huge tale of Mṛigāṅkadatta (Vol. VI, p. 10 *et seq.*), which stretches to p. 192 of Vol. VII.

The Book finishes without solving the mystery in the least.

*Book XIII : Madirāvatī* (Vol. VIII, pp. 1-17).

This short Book is a continuation of the last, for we find N. still disconsolate at the loss of his beloved, who is now definitely stated to be Madanamanchukā, and not Lalitalochanā. The latter unhappy lady also is lost, but N. seems to care little about her.

He meets two Brāhmins who tell tales of how they have successfully overcome difficulties, and so encourage N. in his search. The heroine of the first Brāhmin's story gives her name to the Book. When the stories are finished, lo ! N.'s ministers turn up, and so does Lalitalochanā (nobody knows how or whence, and nobody seems to care !), and all proceed

to Kauśāmbī. We have no clue whatsoever as to the loss of Madanamanchukā.

*Book XIV : Pancha* (Vol. VIII, pp. 21-69).

The long-awaited explanation of the loss of N.'s chief wife, Madanamanchukā, is found at the very beginning of this Book. She suddenly disappears without a trace, leaving N. distracted with grief. He searches for her in vain. Vegavatī, a certain unmarried Vidyādhari, is anxious to obtain N. for a husband, and, taking the form of his lost wife, manages to trick N. into going through the marriage ceremony again. The fraud is soon discovered, but she is soon forgiven on promising N. to help to find the real Madanamanchukā, who, it appears, has been carried off by her brother, a Vidyādhara named Mānasavega.

Accordingly Vegavatī carries him through the air to the mountain Āshāḍhapura, whither Mānasavega has hastened to kill them both. A magical combat ensues, in which Vegavatī is victorious. For safety she places N. in a dry well in the city of the Gandharvas, and there leaves him (Vol. VIII, p. 27). He is soon rescued and, by his skill of playing the lyre, wins the king's daughter Gandharvadattā for his wife. He seems to have entirely forgotten all about Madanamanchukā, and settles down to a married life of heavenly bliss. Suddenly a Vidyādhari appears, and takes N. through the air to the city of Śrāvastī, with the intention of marrying him later to her daughter Ajināvatī.

While waiting in a garden, King Prasenajit comes along and marries him to his daughter Bhagīrathayaśas. One night N. hears a low voice outside his sleeping-room. It is that of a beautiful Vidyādhari named Prabhāvatī, who moans the unhappy fate of Madanamanchukā in having so fickle a husband. At last N. is roused by the mention of her name, and begs to be led to her presence. Accordingly Prabhāvatī flies with him through the air, and, by cleverly flying round a fire, becomes the wife of N. Although N. is anxious to consummate the marriage, Prabhāvatī says he must wait, and takes him to Madanamanchukā (Vol. VIII, p. 36).

General rejoicings follow ; but N., who is now wearing the shape of Prabhāvatī, is soon threatened by Mānasavega, who discovers his presence as N. assumes his own shape. The supreme court of the Vidyādharas judge the case, and N. wins. Mānasavega is far from satisfied, and a quarrel ensues. N. escapes with Prabhāvatī, but Madanamanchukā remains a prisoner with Mānasavega. While N. and Prabhāvatī are living together, Ajināvatī turns up with her mother and marries N. He returns to Kauśāmbī with the two wives, where he is soon joined by Vegavatī and Gandharvadattā and all the relations of his various wives. A great campaign is decided upon, before which N. has to obtain certain magical sciences from Śiva. While so engaged five (*pancha*) Vidyādharīs vow to marry him all together. This incident gives the name to the whole Book. After another marriage a great battle is fought. More marriages follow, including that to the five Vidyādharīs. N. is now informed that before overcoming his final vow it is necessary for him to become possessed of the seven jewels of the Chakravartin. He wins the magic sandalwood-tree, but his obtaining of the other "jewels" is reserved for Book XV.

It has been considered necessary to give a somewhat detailed *résumé* of this Book, because, with the exceptions of the brief sub-stories 164, 165 and 166, it is entirely devoted to the Main Story.

There are several important points to notice. In the first place, the Book is crowded with detail. Marriages and adventures follow one upon the other at an enormous rate. In the second place, we must remember that they are all centred round the disappearance of Madanamanchukā. The Book, then, is really a cycle of marriages, with intermediate adventures. In this cycle the incident of N.'s marriage to the five Vidyādharīs is comparatively unimportant, yet it gives its name to the whole Book. This fact, added to the obvious condensing of so many incidents in order to cram them into a single Book, makes it practically certain that originally each marriage must have formed the subject and title of a separate Book.

We have had several examples of this already—*e.g.* Books

VII, IX and X. Any doubt as to the probability of this is surely removed by finding that this is exactly what has happened in the case of the *Bṛihat-kathā-sloka-saṃgraha*. Each marriage has a Book to itself, and is recorded with far greater detail than in the *K.S.S.* On the evidence given by the *K.S.S.* itself we can definitely state that the present Book (and also Book XV, *q.v.*) originally must have come before Book XII, and consequently also Book XIII, which is a continuation of Book XII.

If this were not so, the events in Books XII and XIII could never have happened, for Madanamanchukā would not have been lost, and consequently the search, leading to all the other marriages and adventures, would never have taken place.

*Book XV: Mahābhisheka* (Vol. VIII, pp. 70-93).

This is a direct continuation of the previous Book. N. obtains the seven jewels, and starts on the last of his expeditions. After sundry adventures and vicissitudes he conquers his sole remaining enemy, Mandaradeva. N. proceeds to consolidate his empire. He marries five Vidyādhari (a repetition of a similar incident in the last Book), and prepares for his coronation on the Rishabha mountain.

The coronation takes place, and of his two dozen odd wives, Madanamanchukā alone is crowned with N. Udayana, Vāsavadattā and Padmāvatī are invited, and with a blare of trumpets and general rejoicing the Book ends. Not only the Book, we would imagine, but the entire work.<sup>1</sup> Yet we find three more Books still unopened.

*Book XVI: Suratanjanī* (Vol. VIII, pp. 94-131).

Years have passed. One night N. has an evil dream, and, on awakening, calls upon the science named Prajnapti for an explanation. He is told all the news of his family in Kauśāmbī. Udayana, his wives and ministers are dead, Gopālaka has given his kingdom to Pālaka, and has retired

<sup>1</sup> See Vol. VIII, p. 93n<sup>2</sup>.

to the Black Mountain in company with the hermits of Kaśyapa. N. hastens there to see his uncle, and remains during the rainy season.

With Chapter CXII begins the incident of Ityaka's attempted ravishing of Suratamanjarī, who gives her name to the Book. An inquiry is started. It turns out to be a family matter, and the evidence of Pālaka, his son, and his minister are needed. They accordingly are sent for, and the court sits. Evidence is found against Ityaka, but, by the request of the hermits, his life is spared.

The next chapter, the last of this Book, deals with the history of Tārāvaloka, and has nothing whatsoever to do with what precedes or follows. At the end of it N. is still on the Black Mountain among the Rishis. Here, then, is the occasion on which he is among the Rishis already referred to in Book VI, and on which he is requested to relate "from the beginning" all his adventures.

If, then, Chapters CXI and CXII preceded Book VI, all would be clear.

*Book XVII : Padmāvatī* (Vol. VIII, pp. 132-209).

The Rishis now ask N. how he could bear his separation from Madanamanchukā. This is merely an excuse to introduce the story of Muktāphalaketu and Padmavatī, which takes up the rest of the Book. It is supposed to have been told during the period covered by Book XIV. Thus it is not in its proper chronological order.

*Book XVIII : Vishamaśīla* (Vol. IX, pp. 1-86).

This last Book also is out of place, as it is merely another tale told to N. while he was separated from Madanamanchukā. But it is even more extraneous, as it deals with Vikramāditya, who was much later than the period to which Udayana and N. must be assigned.

Somadeva (and perhaps even the Kashmirian compilers) places this Book at the very end as a kind of Appendix, for it would at once be apparent that heroes who were supposed to

date from the time of Buddha could not listen to tales about a king as recent as Vikramāditya.

As already mentioned, the final return to the Main Story is purely conventional. So tame and unconvincing is the conclusion of this work, especially after the "grand finale" at the end of Book XV, that the most casual reader must at once suspect textual commutation on a fairly large scale.

Before we compare the order of the Books as found in the *Bṛihat-kathā-mañjarī* and *Bṛihat-kathā-śloka-saṃgraha*, with a view to reconstructing as far as possible the original work of Guṇāḍhya, it will perhaps be best to arrange in tabular form the points we have noticed in the foregoing pages :

<i>Name of Book</i>	<i>Comments</i>
1. Kathāpīṭha	Legend of Guṇāḍhya. Complete in itself.
2. Kathāmukha	} Uninterrupted series of events describing period from birth of Udayana to that of his son N.
3. Lāvānaka	
4. Naravāhanadatta-janana	
5. Chaturdārikā	Vidyādhara tale. Quite separate. Could go in anywhere.
6. Madanamanchukā	Unconnected. Apparently a fresh beginning. Must originally have stood after the first part of Book XVI, because of Rishis incident.
7. Ratnaprabhā	Two love adventures. Probably once formed two separate Books.
8. Sūryaprabha	Like Book V. Vidyādhara tale. Quite separate. Could go in anywhere.
9. Alankāravatī	Two distinct divisions. Both separate and unconnected.
10. Śaktiyaśas	Unconnected. Another marriage. Excuse for numerous sub-tales.

<i>Name of Book</i>	<i>Comments</i>
11. Velā	Another marriage. Very, and suspiciously, short.
12. Śaśāṅkavatī	{ Text shows Book must be in its wrong place. N.'s chief wife is lost.
13. Madirāvati	
14. Pancha	{ Mystery of loss explained. N. marries several other women.
15. Mahābhisheka	
16. Suratamanjarī	Another unconnected Book. First part helps to explain Book VI and should precede it. Second part quite separate. Could go in anywhere.
17. Padmāvatī	Out of place. Told during period of Book XIV.
18. Vishamaśīla	Out of place. Told during period of Book XIV, but is also an obvious addition, and could not have been in the original.

We can now see the situation at a glance. Books II, III and IV form a group ; V and VIII are unconnected and both Vidyādhara narratives ; VI looks like a new beginning, but lacks any explanatory introduction ; VII, IX, X and XI are marriages, more or less unconnected ; XII and XIII are closely connected, but must come after XIV and XV (also connected), and consequently also after XVII and XVIII, because the events they relate happened during the period covered by XIV. The remaining Book, XVI, must be regarded as of two distinct divisions, the first supplying the necessary introductory matter to VI, and the second being quite unconnected.

It will thus be seen that the critical inspection of the work as presented by Somadeva shows without doubt that the work has undergone much reshuffling as far as the order of Books is concerned.



We can now turn to the *Bṛihat-kathā-maṇjarī* and see if the order followed by Kshemendra in any way confirms our theories.

The first five Books correspond to those of Somadeva. Then the differences begin. We notice Books V and VIII are put together. This is followed by Velā, the very short Book, but the chief interest here lies in the fact that it finishes with the loss of Madanamanchukā. In the *K.S.S.* this incident is found at the beginning of Book XIV, Pancha. Thus, so far, we find Kshemendra's order much better than that adopted by Somadeva. After Velā he has placed Books XII, XVIII, XIII, XVII, thus obtaining a correct sequence of events, which is lacking in Somadeva. Book XIV follows, but with its opening incident transferred to the end of Book XI (Velā), as has been already mentioned.

Thus we see that our complaints about the order of the Books in the *K.S.S.* are fully justified by what we find in Kshemendra. The question which at once presents itself is, Why did not Somadeva copy the order in Kshemendra instead of changing it and so introducing muddling anachronisms? The answer would appear to be that he took what he considered to be the lesser of two evils; for although Kshemendra has followed a better order of Books dependent upon the loss of Madanamanchukā, he has had to pay dearly for it in the rest of his work. For here we find chaos, and no attempt made to remove it. Such inconsistency makes us chary of giving Kshemendra credit for the arrangement of the first part of the work. He probably left it as he found it. Somadeva, on the other hand, saw how unconnected his material was, but preferred to put together only such chapters as were undoubtedly connected. We have seen how Book XV follows directly on to XIV; but Kshemendra, by his placing of Pancha, has been forced to separate them by other three Books, thus introducing all kinds of improbabilities and chronological impossibilities.

The incident of N. relating his adventures to the Rishis in the third person must have seemed entirely upsetting to Kshemendra, and he gets over the difficulty by omitting it

altogether. As Lacôte has remarked, the above clearly shows that the Kashmirian *Bṛihat-kathā* was a compilation and not an original work.

I think we must attribute the unsatisfactory state of the text of the Kashmirian work very largely to the simple fact that the compilers (there may have been several at different dates) were not trying to reconstruct in their entirety the adventures of N. They had a very different object in view—namely, to use the story as a frame for all the tales they could collect together. The better-known incidents would have to appear in some detail, while many of N.'s love-adventures could be ignored or highly compressed. The result has its *pros* and *cons*. On the one hand we are given a jumbled and very defective version of the story of N., but on the other hand we have that huge mass of tales which sheds so much light on the manners and customs, the folklore and beliefs of a country so poor in historical documentary evidence.

True, the *Pañchatantra* and *Vetālapañchaviṃśati* are found in separate collections, but scholars are not yet agreed as to the respective values of the different versions.

That Somadeva was very conscious of the difficulties in the text or texts he was using is clear from his introductory remarks (*Ocean*, Vol. I, p. 2), where he says: “. . . the observance of propriety and natural connection, and the joining together of the portions of the poem so as not to interfere with the spirit of the stories, are *as far as possible* kept in view. . . .” The meaning of this is not perfectly clear, and great importance should be laid on the correct translation of the passage.

Many suggestions have been made, but Lacôte alone has treated it in the light of his extensive critical examination of the whole subject, taking into consideration all debatable grammatical queries and all possible modes of construction.

His translation of the full passage is as follows :—

“ Tel l'original, telle cette copie ; pas d'une ligne même elle ne s'en écarte. Je comprime le volume du recueil et je traduis, voilà toute la différence. Attentif à observer, autant que je le puis, les convenances (littéraires) et l'ordre logique,

en ayant soin de n'interrompre ni le récit ni le ton des sentiments, je ne le suis pas moins à disposer une portion de poème régulier. Mes efforts ne vont pas à gagner une réputation d'artiste consommé ; je veux simplement qu'on puisse retenir sans peine ce vaste ensemble de contes de toute espèce."

This clearly means that he has been accurate as far as the subject-matter is concerned, but has found it necessary to alter the order of some of the Books. Here he surely must refer to Books VI-XVIII, while the "portion de poème régulier" which he has been so careful to arrange in proper order can be none other than Books XIV-XV.

When we turn to the *Bṛihat-kathā-sloka-saṃgraha*<sup>1</sup> we at once find ample support for our theories. The order of the Books is reasonable and clear, and what in the Kashmirian versions was passed over with little more than a mere reference is now detailed in full. In fact, we not only meet with entirely new adventures, but find certain of the characters presented in quite a different light.

For the first time the improbabilities found in the Kashmirian accounts of Madanamanchukā's marriage and the romance of Kalingasenā entirely disappear. Their social standing is certainly much lower, but this only adds to the strength of the plot.

Vegavati, being of much higher birth, has been accepted by the Kashmirians practically unaltered. Their desire to raise the social standing of the principal characters to the detriment of the tale is manifest. In some cases where they have raised merchants to the rank of princes, or mortals to the degree of Gandharvas, we are able to detect the fraud, for the same names have been retained with suffixes which violate the accepted rules of Sanskrit etymology.

So great appears to be the wish of the Kashmirian compilers to raise the social tone of the work, that tales which cannot escape their low-type settings are altogether omitted, but appear in detail in the Nepalese version.

Without giving other evidence of the accuracy of

<sup>1</sup> Discussed in detail by Lacôte, *Essai*, pp. 146-198, and edited by him, with a French translation, the same year (1908).

Budhasvāmin's work as detailed by Lacôte, I would mention one point which seems to me of great importance. We have, of course, noticed that throughout the whole of the *Ocean* the chief deity is Śiva. Now, in the *Śloka-saṃgraha* it is not Śiva, but Kuvera. The name of the hero alone tells us which is correct. Naravāhanadatta means "given by Naravāhana." Naravāhana is one of Kuvera's, and not Śiva's, titles. So, when Udayana was praying for a son, it must have been Kuvera whom he worshipped, otherwise our hero's name would have been Śivadatta or some other name compounded from one of Śiva's many titles.

It is obvious that the Kashmirian compilers have altered the name of the deity in accordance with local contemporary beliefs.

Numerous other examples of the reliability of Budhasvāmin's work could be quoted, but full details will be found in Lacôte's *Essai*. With the help, then, of the *Śloka-saṃgraha*, we are able to get a fairly shrewd idea of what Guṇāḍhya's original work must have been like. The first Book corresponded to Book XVI of the *K.S.S.* It contained the history and abdication of Gopāla and Pālaka, which led up to the incident of Ityaka and Suratamanjarī. The subsequent trial brought N. on the scene, who later was asked to relate his history. After some hesitation (only in the *B.K.S.S.*) he commenced (*K.S.S.*, Bk. VI, ch. xxvii) by relating his family history (*K.S.S.*, Bks. II, III—with possibly another, now lost, giving further details of Udayana's amours<sup>1</sup>).

The story of his own birth (*K.S.S.*, Bk. IV) follows. Ignoring the two Vidyādhara Books (*K.S.S.*, Bks. V and VIII), which, as we have already seen, could go in anywhere, we come to the heroine of the whole story, Madanamanchukā.

N. sees her as a child and falls in love with her (*K.S.S.*, Bk. VI, ch. xxxiv). Various adventures follow (only in the *B.K.S.S.*), leading up to the marriage (*K.S.S.*, Bk. VI,

<sup>1</sup> It seems probable that Guṇāḍhya used only a portion of the widely known Udayana cycle of legends current at the time.

Reference should be made to Burlingame's *Buddhist Legends*, Harvard Oriental Series, vol. xxviii, pp. 247-293; Synopsis, pp. 79-84; parallels, pp. 62-63.

ch. xxxiv-end). Then comes the sudden disappearance of Madanamanchukā (*K.S.S.*, Bk. XIV, ch. cv), resulting in numerous adventures, usually terminating in a fresh marriage. The order and number of Books thus formed cannot be determined for certain, but in the *K.S.S.* they certainly included Books XIV (chaps. cvi, cvii), VII, IX-XIII, XIV (ch. cviii) and XV.

We can also add Books XVII and XVIII, if, as Lacôte thinks is the case, they are not apocryphal.

The plan of the *Bṛihat-kathā* resembles that of the *Rāmāyaṇa* to a certain extent—the setting out of the hero to recover his lost love, acquiring others on the way, the constant help of a trusty friend, the purity of the captive wife, and the final triumph on her safe recovery.

We must not press the comparison further; but to disregard it would be a mistake, because then we would miss the due appreciation of the genius of Guṇāḍhya. Not that it is evident from the fact that he has copied the plan of the great Epic, but because, *having copied it*, he proceeds to treat his subject-matter in a way unheard of and absolutely original.

His heroes are *not* borrowed from the great national epics, the deity is *not* the omnipotent Śiva or Viṣṇu, and the incidents in the tale are *not* confined to kings, princes and gods.

In place of this usually accepted precedent we find the heroes are but petty princes who rub shoulders with merchants, artisans, sailors, adventurers and beggars. The heroine is the daughter of a prostitute, but her desire to raise the level of her caste and be worthy of her husband gives great strength to the character that Guṇāḍhya has created. The chief deity is Kuvera, the god of merchants and treasures.

All this must have struck contemporary audiences as most original and novel. But there is another point that we must not miss. The nature of the work would reach a much wider public—the kind of public, in fact, which would flock together at the annual festivals held at Kauśāmbī and Ujjayinī. Perhaps long extracts from the *Bṛihat-kathā* were recited at these events; anyway I notice Lacôte thinks it likely.

We can now more readily understand that the Kashmirian

compilers would find much to alter and suppress. The necessity for an Introduction also becomes more apparent.

Thus at the end of our short inquiry we find that the *K.S.S.*, as we have it to-day, is but a poor and badly arranged version of the original work. This Somadeva must have known; and though we see he has done his best to rearrange certain portions of it, he was well aware that any attempt to reconstruct it entirely would mean little less than composing a new work.

There was, I think, another factor which prevented Somadeva from making too drastic alterations—namely, his wish to retain all that mass of sub-stories added by the Kashmirians. The frame-story had been altered in order to take them in as naturally as possible. Although in many cases they are introduced in the most clumsy fashion, it is clear that considerable alterations would have to be made in Guṇāḍhya's text before it was ready to receive so many new stories.

But we must not complain—far from it—for the result has been that in about A.D. 1070 Somadeva has presented us with one of the greatest collections of tales the world has ever seen—tales which not only mirrored contemporary customs and beliefs, and exhibited the versatile genius of the story-teller, but tales which were destined to inspire the genius of unborn giants of European literature—Boccaccio, Goethe, La Fontaine, Chaucer and Shakespeare.

As to Kshemendra, we should have lost little if he had not lived, or at any rate had not produced a version of the *Bṛihat-kathā*.

But with Somadeva matters are very different. We must hail him as the Father of Fiction, and his work as one of the masterpieces of the world.

## RETROSPECT

THERE remains but the pleasant task of acknowledging the help received during my long work of editing the *Ocean*. So varied have been the subjects of my notes and appendixes, that my inquiries and correspondence have been very great. It is most gratifying to know that, with hardly a single exception, I have found scholars and fellow-students only too pleased to help in any way they could.

First and foremost, I would mention the superintendents of the Reading Room of the British Museum. The numerous bibliographical queries, which they have helped to clear up, have, I fear, taken up much of their valuable time, but the kindness and patience they have always shown is remarkable. In this connection I would especially mention Mr F. D. Sladen, Mr A. I. Ellis and Mr L. C. Wharton. In the Department of Oriental Books and MSS. I owe gratitude to Mr E. Edwards, while the continuous assistance afforded by the head of the department, Dr L. D. Barnett, has been a *sine qua non* of the whole work.

I have already mentioned names of eminent members of the Royal Asiatic Society, the Royal Anthropological Institute, the Folk-Lore Society, the School of Oriental Studies, and other similar scientific bodies who have allowed me to take advantage of their learning and erudition.

I would also like to mention the friendly way in which American scholars have so readily replied to my queries, forwarded me copies of their articles and works, and done everything they could to assist in my research.

As I am sure my subscribers will be only too ready to admit, the engineering of any ten-volume work is no light undertaking, particularly if it includes numerous indexes and appendixes, which continually have to be overhauled, rearranged and improved. Questions of "setting up," sizes

of type, and a hundred other important points in the general "make-up" of the work have had to be taken one by one and discussed in the most minute detail, before a working precedent could be set up.

I think, then, the feeling of satisfaction of an editor will be duly appreciated when he sees the completion of a work that has occupied what is usually considered the best ten years of his life. Before speaking of the incident that gave rise to the whole idea of the work, and the man who made the carrying out of that idea possible, I would offer unstinted thanks to my two secretaries, whose patience and pertinacity have so largely contributed to the success of the work, Miss Betty Krause (who had to return to America during the publication of Vol. V) and Miss Maud Lundblad, who continued her work to the end.

To the Riverside Press, who have devoted special care and attention to the printing of the volumes, and have always been ready with valuable suggestions, I am also very grateful.

Then there are my reviewers to be considered. They have, one and all, received the work in the kindest and most sympathetic way imaginable, and it is of course largely due to this that we have been able to get such a complete list of subscribers, and produce the work volume by volume with as little delay as possible.

The incidents which gave rise to the idea of re-editing Tawney's great translation form quite a little romance, and should, I think, find a place here.

In 1917 and 1918 I was working on my *Bibliography of Sir Richard Burton*, and my whole mind became saturated in what I may term "Burtoniana." My researches took me for many months to the Central Library, Kensington, where the remains of Burton's library are housed. My work was an arduous one, as I had to go through, not only every book Burton wrote, but every pamphlet, article and letter, either written by him, or in which he was interested. Many of these pamphlets were bound up into volumes, but the majority were packed away in thirty-four large book-boxes, containing close on five hundred pamphlets. I had examined nearly all



of them, when one especially arrested my attention. It proved to be an odd part of Tawney's original edition of the *Kathā-sarīt-sāgara*. The work was entirely unknown to me, and, although I knew the *Nights* intimately from cover to cover, my knowledge of Sanskrit fiction was practically confined to the *Hitopadeśa* and "Pilpay's Fables." A hasty inspection of the odd part in question at once convinced me that it must belong to a work of the highest importance, although I knew nothing of its age, author or translator.

I cannot say what it was, but I felt instinctively that this odd part of an unknown Indian work was to be of the utmost importance to me personally. For a time my work on the Burton bibliography stopped, and I at once began to make inquiries about the *Kathā-sarīt-sāgara*. It seemed almost as if Burton, with whom I had now become so intimate, was offering me the chance of giving to the public the Indian counterpart of his own great *Arabian Nights*. This feeling grew on me more and more, and I was determined somehow to see it through. And here, for the encouragement of students hesitating to undertake a work of similar difficulty and importance, I would add the following.

After having found out all I could about the work, and having met Mr Tawney, I went straight to Dr Barnett at the British Museum and asked his advice. I told him that, apart from having a deep interest in Oriental folklore and kindred subjects, I could lay no claim whatever to Oriental scholarship; but that in spite of this fact I was particularly anxious to re-edit Tawney's work. Did he think the idea was presumptuous and ridiculous, and could I dare, with my strictly limited knowledge, to attempt so large an undertaking? So kind and encouraging was his reply that I at once started on a task that, alas! many authors and editors have attempted in vain—to find a publisher. After I had explained the nature of the work and the number of volumes I had estimated it would take, my hoped-for publisher smiled sympathetically and asked the sum I was prepared to put down for the work. My answer merely provoked the wishes for a "Good morning." In fact, as time went on, this termination of my interviews began to grow monotonous. However, I never despaired, and

finally discovered that the most enterprising and trenchant figure in the literary world was not a publisher at all, but a bookseller—Mr Sawyer of Grafton Street. Accordingly I hastened to Grafton House and once more explained my business, which by this time sounded to me more like a recitation than anything else. I waited for the usual “Good morning,” but it did not come. “This work,” he said, “must be of the highest importance, and should be published in a form worthy of that importance. From what you tell me, it is one of the world’s greatest collections of stories, and in all my long experience of bookselling I have never once been asked for it, or even seen a copy. I conclude that it is known only to Oriental scholars. I regard it as an unknown masterpiece, and am willing to publish it myself at my own expense.”

My chief difficulty was thus overcome, and we at once got to work on all those preliminary details necessary in the engineering of such a large undertaking.

Mr Sawyer is truly a wonderful man, and the initiative he displayed in sponsoring the work is deserving of the very highest praise. It is needless to say that without his support the work would never have seen light; and although the enormous expense involved would have deterred most men, however rich, once Mr Sawyer is determined on a project, nothing can stop him. If he is satisfied—and I think he is—and if in the Elysian Fields Mr Tawney is not disappointed with the new edition of his *Magnum opus*, my work will have received its reward.



# INDEX I

## SANSKRIT WORDS AND PROPER NAMES

The *n* stands for "note" and the index number refers to the number of the note. If there is no index number to the *n* it refers to a note carried over from a previous page.

- Achalamangala and the serpent-king Ananta, King, 87<sup>n6</sup>
- Ælian, *Varia Historia*, 47<sup>n3</sup>
- Agastya, the mythical saint, 89<sup>n3</sup>
- Aghorī, order of Śiva worshippers, 12<sup>n1</sup>
- Agniśarma and his Wicked Wife, The Brāhman, 75, 75<sup>n3</sup>, 76-77
- Agniśikha, Vetāla named, 13, 14, 26, 27
- Agnisvāmin, Brāhman named, 74
- Alakā, the city of Kuvera, visited by Udayana, 103
- Alambushā, mother of Kalāvati, 20, 22
- Alankāravatī, Book IX, 108
- Amarāvati, city of Indra, 2
- Ambikā (Durgā, Pārvatī, Gaurī, etc.), 3
- Amṛita, pun on word, 89<sup>n2</sup>
- Anangadeva, messenger named, 6, 7, 10-12, 28, 29
- Anangavatī, wife of Kandarpa, 63, 66
- Ananta, a thousand-headed serpent, 87, 87<sup>n6</sup>, 88<sup>n</sup>
- Andhra dynasty, the, 98, 99
- Androcles, the story of, 47<sup>n1</sup>
- Anneke Mettinges and Anneke Swarten and the magic fat, 45<sup>n1</sup>
- Anurāgavatī, friend of Rūpavati, 65, 66
- Apsarases, attendants of the gods, 20, 106
- Aristophanes, *Birds*, 3<sup>n1</sup>
- Asoka tree, 53
- Asuras, enemies of the gods, 2, 29, 87<sup>n2</sup>
- Aulus Gellius, *Noctes Atticæ*, 47<sup>n1</sup>
- Avanti, the land of, 2
- Baring-Gould, S., *Curious Myths of the Middle Ages*, 47<sup>n3</sup>
- Barnett, Dr L. D., Author's Epilogue translated by, 87<sup>n1</sup>
- Bartsch, K., *Sagen, Märchen und Gebräuche aus Meklenburg*, 45<sup>n1</sup>
- Basile, G. B., *Il Pentamerone*, 78<sup>n</sup>
- Benares, Vārāṇasī—i.e., 5<sup>n2</sup>; King of, 69
- Bhadra, prince named, 49
- Bhadrāyudha, son of Vajrāyudha, 5, 6, 36, 38-40, 49
- Bhairava—i.e. Śiva, 19, 20
- Bharhut Stūpa, sculptures on the, 51<sup>n1</sup>, 53<sup>n1</sup>
- Bhillas or Bheels, 34, 45, 46, 48
- Bhimapura, city called, 59, 60
- Bhūbhṛits, the, kings or mountains, 88, 88<sup>n2</sup>
- Bhūtaketu, Vetāla named, 45, 71
- Bloomfield, Professor M., Foreword to Vol. VII, 82<sup>n1</sup>
- Bloomfield, M., "The Art of Stealing in Hindu Fiction," *Amer. Journ. Phil.*, vol. xlv, 78<sup>n</sup>; "On False Ascetics and Nuns in Hindu Fiction," *Journ. Amer. Orient. Soc.*, vol. xlv, 23<sup>n2</sup>; *The Life and Stories of the Jaina Savior Pārśvanātha*, 82<sup>n1</sup>
- Boccaccio, *Decameron*, 69<sup>n2</sup>
- Böhtlingk, O., and Roth, R. (*Sanskrit Wörterbuch*), 3<sup>n2</sup>, 8<sup>n1</sup>, 10<sup>n2</sup>, 12<sup>n1</sup>, 42<sup>n1</sup>, 52<sup>n1</sup>
- Borneo, *cowries* found in, 17<sup>n2</sup>
- Bragda Māgus Saga, the, 47<sup>n3</sup>
- Brahmā, 12, 13, 32
- Brahmasthala, a grant to Brāhmins, 68
- Briffault, R., *The Mothers*, 3 vols., Ldn., 1927, 17<sup>n3</sup>
- Brihaspati, minister of Indra, 25, 26
- Bṛihat-kathā, the, Guṇādhyā, 86, 89, 94, 100, 102, 103, 108, 117, 120, 121
- Bṛihat-kathā-mañjarī, the, Kshemendra, 114, 116
- Bṛihat-kathā-śloka-saṃgraha, the Nepalese version of the Bṛihat-kathā, 94, 96, 101, 112, 114, 118, 119
- Brockhaus' text of the K.S.S., 7<sup>n1</sup>, 10<sup>n2</sup>, 36<sup>n2</sup>, 42<sup>n1</sup>, 52<sup>n1</sup>, 58<sup>n1</sup>, 61<sup>n1</sup>, 83<sup>n1</sup>, 87<sup>n1</sup>
- Brown, W. N., "Escaping One's Fate," *Studies in Honor of Maurice Bloomfield*, 1920, 25<sup>n1</sup>
- Budhasvāmin, compiler of the Nepalese version of the K.S.S., 101, 119
- Burlingame, E. W., *Buddhist Legends*, 119<sup>n1</sup>
- Burnett, A. C., Yule, H., and, *Hobson-Jobson*, 17<sup>n2</sup>
- Burton, R. F., *Il Pentamerone*, 78<sup>n</sup>; *Nights . . .*, 37<sup>n1</sup>, 45<sup>n1</sup>, 85<sup>n1</sup>
- Canney, M. A., "Ashes," *Hastings' Ency. Rel. Eth.*, vol. ii, 68<sup>n2</sup>
- Catalina, tale of Carisendi and (*Decameron*), 69<sup>n2</sup>
- Ceylon, occurrence of *cowries* (*Cypræa moneta*) in, 17<sup>n2</sup>
- Ceylon, Siṃhala—i.e., 7<sup>n3</sup>
- Chakra, discus or dominion, 87, 88<sup>n</sup>
- Chakrapura, place called, 58, 58<sup>n1</sup>
- Chamundā, the goddess, 18
- Chandrapura, city called, 61
- Chandraśekhara, king named, 51

- Chandrasvāmin, Brāhman named, 47, 68
- Chandravati, daughter of Chandrasekhara, 51, 52, 70
- Charlemagne, Vidföruill changes his skin in the presence of, 45n
- Chātākī and the rain-cloud, 67
- Chatterjee, Sir Atul C., Foreword to Vol. IX, 94
- Chatūrdārikā, Book V, 104
- Chauvin, V., *Bibliographie des Ouvrages Arabes*, 22n<sup>1</sup>, 38n<sup>2</sup>, 82n<sup>1</sup>
- Chitrāgupta, recorder of good and evil deeds, 26
- Cowries (*Cypræa moneta*), shell-money, 17, 17n<sup>2</sup>, 18
- Coxwell, C. F., *Siberian and Other Folk-Tales*, 75n<sup>1</sup>
- Crooke, W., "Some Notes on Homeric Folk-Lore," *Folk-Lore*, vol. xix, 9n<sup>1</sup>
- Cunningham, A., *Stūpa of Bharhut*, 51n<sup>1</sup>
- Dāgineya and the Vetāla
- Agnisikha who submitted himself to King Vikramāditya, The Cunning Gambler, 14-17, 26-27
- Dānavas, enemies of the gods, 29
- Dandīn (sixth century), 99, 100
- Deccan, the, 72; conquered by King Vikramāditya, 6; the home of the Andhra dynasty, 98
- Deśaṭa, father of Keśaṭa, 56, 64, 65
- Detloses, the magic foot-ointment of Margretha, 45n<sup>1</sup>
- Devadattā, courtesan named, 80
- Devasena, *kārpaṭika* named, 43-45, 71
- Devasvāmin, Brāhman named, 61
- Devasvāmin, son of Agnisvāmin, 74
- Devī (Pārvatī, Gaurī, etc.), 19
- Dhanadatta who lost his Wife, The Merchant, 53-54, 66-67
- Dharma, Mlechchha, one who disregards Hindu, 2n<sup>2</sup>
- Dhavalasena, ambassador named, 8
- Dundubhi, King of the Yakshas, 12, 13
- Durgāprasād text of the K.S.S., 87n<sup>1</sup>
- Dvīpas, the seven, 26, 31, 33, 35, 36, 39, 50, 51
- Ekākikeśarin, chief of the Bhillas, 46, 48
- Gaṇas, attendants of Śiva, 3, 4, 96
- Gandharvas, attendants of the gods, 49, 110, 118
- Gangā, the river, 28
- Ganges, the, 6, 69, 88n<sup>3</sup>
- Gaudā, the King of, 34
- Gaurī (Durgā, Pārvatī, consort of Śiva), 2
- Gellius, Aulus, *Noctes Atticæ*, 47n<sup>1</sup>
- Ghaṇṭa and Nighaṇṭa and the Two Maidens, 29
- Godavari, the river, 98
- Gonzenbach, L., *Sicilianische Märchen*, 78n
- Gopāla, king named, 34, 119
- Gopālaka, uncle of Naravāhanadatta, 86, 104, 106, 112
- Grierson, George A., on the *tārکشياراتنا* jewel, 52n<sup>1</sup>
- Grierson, G. A., "Modern Hinduism and its Debt to the Nestorians," *Journ. Roy. As. Soc.*, 1907, 108n<sup>1</sup>; "Prakrit," *Ency. Brit.*, vol. xxii, 99n<sup>1</sup>
- Guṇādhyā or Mālyavān, 98-100; semi-divinity of, 97
- Guṇādhyā, the *Bṛihat-kathā*, 94, 95, 101, 104, 107, 114, 119n<sup>1</sup>, 120, 121
- Guṇas, the three, or phases of materiality, 89n<sup>2</sup>
- Guṇasāgara, king named, 50, 50n<sup>1</sup>, 51
- Guṇavatī, daughter of Guṇasāgara, 50-52, 70
- Guṇjā fruits, 46
- Hāla, king of the Andhra dynasty, 99, 99n<sup>1</sup>, 100
- Hari or Viṣṇu, 7n<sup>2</sup>, 87, 88n
- Harsha, King, 89
- Hastings' *Encyclopædia of Religion and Ethics*, 68n<sup>1</sup>, 75n<sup>1</sup>. For details see under *Ency. Rel. Eth.*
- Himālayas; the, 6, 86, 88
- Indra, the king of the gods, 2, 8, 20-22, 25, 26, 29, 30, 30n<sup>1</sup>, 87n<sup>4</sup>, 88n<sup>2</sup>
- Indrajit, son of Rāvaṇa, 30, 30n<sup>1</sup>
- Jambu tree, 47
- Jayadatta, Brāhman named, 60
- Jayadhvaja, king named, 34
- Jayanta and the Golden Deer, 29-30
- Kailāsa, Mount, 2, 6, 86, 96
- Kālāpaka, grammar called, 97
- Kalaśa, King, 88, 89n<sup>2</sup>, 3
- Kalāvati, a heavenly nymph named, 20-22, 24-26
- Kalinga, the country of, 53, 70, 71
- Kalingasenā's marriage to King Vikramāditya, 43-46, 48-50, 52-53, 67, 68, 70-71
- Kalpa—i.e. 1000 Mahāyugas, or 4320 million years, 25, 26
- Kalpa tree, the wishing-tree of paradise, 87, 87n<sup>5</sup>, 88
- Kamalalochanā, Kusumāyudha and, 61-62
- Kamalīnī, the friend of the—i.e. the sun, 30
- Kāmarūpa, place called, 80, 82
- Kāṇabhūti or Supratika, 96, 97
- Kānchanadāmshtṛa, king named, 48
- Kandarpa, The Two Brāhmanas Keśaṭa and, 54-61, 62-66
- Kanva, hermit named, 1, 49, 85
- Kāpālīka—i.e. a worshipper of Śiva of the left-hand order, 12, 12n<sup>1</sup>, 13, 14, 27, 28, 68-70
- Karṇāta, the King of, 34
- Kārpaṭika—i.e. dependent of a king, 43, 43n<sup>1</sup>, 71-74
- Kārttikeya, the god, 97
- Kashmir, the realm of, 87; use of cowries in, 17n<sup>2</sup>
- Kāśmīra conquered by King Vikramāditya, 7
- Kāśmīra, Sunandana, King of, 34
- Kaśyapa, hermit named, 1, 85, 105, 113
- Kaṭāha, dvīpa named, 50

- Kātantra, grammar called, 97, 100  
 Kathāmukha, Book II, 101-102  
 Kathāpīṭha, Book I, 95-101  
 Kathā-sarīt-sāgara, the, Soma-deva, 94, 98, 107, 108, 112, 116, 119-121  
 Kātyāyana or Pushpadanta, 86, 96  
 Kauśāmbī, city called, 96, 99, 104, 110, 112, 120  
 Kern, Dr, conjectures by, 5n<sup>2</sup>, 7n<sup>1</sup>, 9n<sup>1</sup>, 32n<sup>1</sup>, 34n<sup>1</sup>, 42n<sup>1</sup>, 44n<sup>2</sup>, 54n<sup>1</sup>  
 Keśaṭa and Kandarpa, The Two Brāhman, 54-61, 62-66  
 Ketaka tusks of an elephant, 38  
 Khaṇḍavāṭaka, city called, 72, 73  
 Khaṭvāṅga, staff with a skull at the top, a weapon of Śiva, 68n<sup>1</sup>  
 Kistna, the river, 98  
 Köhler, Dr Reinhold, notes to Gonzenbach's *Sicilianische Märchen*, 78n  
 Kṛiṣṇaśakti, Rājput named, 72, 74  
 Kshatriyas, warrior caste, 48  
 Kshemendra, *Bṛihat-kathā-mañjarī*, 116  
 Kusumāyudha and Kamalalo-chaṇā, 61-62  
 Kuṭṭanikapāṭa, gambler named, 25  
 Kuvera, the God of Wealth, 12, 13, 29, 103, 119, 120  
 Lacôte, F., *Essai sur Guṇādhya et la Bṛhatkathā*, 94, 95, 100, 101, 117, 118n<sup>1</sup>, 119  
 Lakshmaṇa, brother of Rāma, 30  
 Laṅkā (i.e. Ceylon), city of, 30  
 Lāṭa, the King of, 34  
 Lāvānaka, Book III, 102-104  
 Līṅga of jewels, Śiva appears in the form of a, 10  
 Līṅga of *tārakshyaratna*, 52, 52n<sup>1</sup>  
 Līṅgas erected by Guṇādhya and Vālmiki in Nepal, 97  
 Macculloch, J. A., "Cannibalism," Hastings' *Ency. Rel. Eth.*, vol. iii, 75n<sup>1</sup>  
 Madanalekhā, daughter of King Virasena, 8, 31  
 Madanamanchukā, head queen of Naravāhanadatta, 85, 86, 106, 109-113, 116, 118, 119, 120  
 Madanamanchukā, Book VI, 105-107  
 Madanamanjarī and the Kāpālika, 12, 12n<sup>1</sup>, 13-14, 27  
 Madanasundarī, daughter of the Bhilla king, 48-50, 52, 70  
 Madhyadeśa conquered by King Vikramāditya, 6  
 Madirāvati, Book XIII, 109-110  
 Magarasvāmin, painter named, 35  
 Mahābhārata, the, Vyāsa, 2n<sup>2</sup>, 97, 99n<sup>1</sup>, 108  
 Mahābhishekha, Book XV, 112  
 Mahākāla, an epithet and a famous *liṅga* of Śiva, 17-19  
 Mahāmati, son of Sumati, 5  
 Mahendrāditya, king named, 2-5  
 Mahidhara, chaplain of King Mahendrāditya, 5  
 Mainaka, the mountain, 88n<sup>2</sup>  
 Makaranda, garden called, 12  
 Malabar coast, *couries* found on the, 17n<sup>2</sup>  
 Malayapura, city called, 39  
 Malayasiṃha, king named, 39, 41  
 Malayavatī, princess named, 36, 37n<sup>1</sup>, 38-41, 43, 72  
 Maldive Islands, *couries* found on the, 17n<sup>2</sup>  
 Mālyavān, Gaṇa named (Guṇādhya), 96, 97, 100  
 Mālyavat, Gaṇa named, 3, 4  
 Mandara, Mount, 7n<sup>2</sup>  
 Maṇibhadra, the brother of Kuvera, 12, 13  
 Mañjaris, abridged versions, 97  
 Margretha Detloses receives magic ointment from Satan, 45n<sup>1</sup>  
 Maugis, the romance of, 47n<sup>2</sup>  
 Māyāpur(ī), city called, 47, 79  
 Mettinges and the magic yellow fat, Anneke, 45n<sup>1</sup>  
 Mlechchhas, the—i.e. "outer barbarians," 2, 2n<sup>2</sup>, 3, 4, 7, 31, 41  
 Moksha or *nirvāṇa*, the condition of the redeemed soul, 89n<sup>2</sup>  
 Monier Williams, Professor, explanation of the word *kāpālika*, 12n<sup>1</sup>  
 Mūladeva and the Brāhman's Daughter, 77, 77n<sup>2</sup>, 78-85  
 Nāgapura, city called, 22, 23  
 Nāgas, snake-demons, 7, 49, 97  
 Nandana, the garden of the gods, 21, 87, 87n<sup>4</sup>  
 Nārada, musical instrument played by, 21  
 Narasiṃha, king named, 22  
 Naravāhana, a title of Kuvera, 119  
 Naravāhanadatta, son of the King of Vatsa, 1, 85, 86, 95, 98, 101, 104, 105, 108-113, 116, 117, 119  
 Naravāhanadattajanana, Book IV, 104  
 Narmadā, the river, 54, 55, 57  
 Nepal, visits of Guṇādhya and Vālmiki to, 97  
 Nepālamahātmya, the, 97  
 Nighaṇṭa and the Two Maidens, Ghaṇṭa and, 29  
 Nirmūka, King of the Persians, 34  
 Nirvāṇa, lake resembling, 9  
 Nirvāṇa or moksha, the condition of the redeemed soul, 89n<sup>2</sup>  
 Oesterley, H., *Baitāl Pachīsī*, 47n<sup>3</sup>  
 Omkārapīṭha, place called, 72, 73  
 Padmāvatī, Book XVII, 113  
 Paisācha language, the, 98, 100  
 Paithan, the old Pratiśṭhāna, 98  
 Pancha, Book XIV, 110-112  
 Pañchatantra, the, 95, 102, 108, 117  
 "Panic," *priyangu*—i.e. a small millet, 8, 8n<sup>2</sup>  
 Pārijāta or coral tree, 87, 87n<sup>2</sup>  
 Pārvatī (Durgā, Gaurī, etc., wife of Śiva), 1, 2, 3, 96, 100  
 Pātāla, the underworld, 4, 49  
 Pātāliputra, city called, 56, 62-65, 74, 77, 82, 84

- Pingī, priyangu* (*Panicum Italicum*)—i.e. the Kashmirian, 8n<sup>2</sup>
- Pisāchas, demons hostile to mankind, 4, 97
- Prajāpati, the Creator, 29
- Pratishthāna, the modern Paithan, 97-99
- Preller, L., *Griechische Mythologie*, 29n<sup>1</sup>
- Priyangu* (a small millet), body like a, 8, 8n<sup>2</sup>, 28
- Pushpadanta or Kātyāyana, 86, 96
- Radigund to Malayavati, resemblance of, 37n<sup>1</sup>
- Rāhu, the demon, a head without body, 87, 88n
- Rājataranginī*, the, *Kalhana*, 87n<sup>8</sup>
- Rākshasas, demons hostile to mankind, 3, 4, 6, 30, 55, 56, 64, 73
- Ralston, W. R. S., *Russian Folk-Tales*, Ldn., 1873, 37n<sup>1</sup>
- Ralston, W. R. S., and Schiefner, F. A. von, *Tibetan Tales*, 82n<sup>1</sup>
- Rāma, 5, 30
- Rāmāyana*, the, *Vālmikī*, 97, 120
- Rambhā, a heavenly nymph, 21, 22
- Ratan*, pitcher concealed under a, 23
- Rati, wife of the God of Love, 106
- Ratnadatta, Brāhman named, 55, 56
- Ratnākara, city called, 60
- Ratnākara, the horse of Vikramāditya, 43
- Ratnanadī, the river, 59
- Ratnaprabhā, Book VII, 107
- Ratnaprabhā, wife of Naravahanadatta, 86
- Ratnapura, city called, 57, 60, 63, 65, 66
- Rāvāna, chief of the Rākshasas, 30
- Rishabha mountain, the, 86, 112
- Rishis, the seven, 105, 106, 113
- Rohde, E., *Der Griechische Roman*, 36n<sup>1</sup>, 37n<sup>1</sup>, 47n<sup>3</sup>, 51n<sup>1</sup>
- Roth, R., Böhrtlingk, O., and (*Sanskrit Wörterbuch*), 3n<sup>2</sup>, 8n<sup>1</sup>, 10n<sup>2</sup>, 12n<sup>1</sup>, 42n<sup>1</sup>, 52n<sup>1</sup>
- Rudrapāla, general of Ananta, 87n<sup>6</sup>
- Rūpavati, daughter of Ratnadatta, 55-57, 63-66
- Śachī, wife of Indra, 2
- Śaktikumāra, king named, 34
- Śaktiyaśas, Book X, 108
- Śaṅgrāma, king named, 87
- Śanvarasiddhi, bard named, 39-41
- Sapia, story of, Basile's *Pentamerone*, 78n
- Śarmishtā, 6
- Śarvavarman, minister of King Sātavāhana, 97, 100
- Śaśānkavati, Book XII, 109
- Śaśin, magician named, 77-79, 81
- Śātakarṇi, king of the Andhra dynasty, 98
- Sātavāhana, King, 87, 97-99
- Saumyadarśanā, wife of King Mahendrāditya, 2
- Saurāsthra conquered by King Vikramāditya, 6
- Śavaras (Bhillas, etc.), 46, 48, 49
- Schiefner, F. A. von, Ralston, W. R. S., and, *Tibetan Tales*, 82n<sup>1</sup>
- Shakespeare, *All's Well that Ends Well*, 77n<sup>2</sup>
- Siddhas, independent superhumans, 10
- Simhala (i.e. Ceylon), the King of, 7, 7n<sup>3</sup>, 8, 10, 28, 30-32, 34
- Simhavarman, son of the King of Simhala, 34
- Sindh, the King of, 34
- Śitā, wife of Rāma, 30
- Siva, 2-5, 10, 12n<sup>1</sup>, 19n<sup>1</sup>, 20, 21n<sup>1</sup>, 26, 41, 68n<sup>1</sup>, 69, 85, 86, 89n<sup>4</sup>, 96, 106, 111, 119, 120
- Soma, the son of Rāma—i.e. Somadeva, 89
- Somadeva (*Kathā-saritsāgara*), 87n<sup>6</sup>, 94, 95, 97, 101-103, 107, 113, 115-117, 121
- Somaśarman, father of Agniśarman, 75
- Sörensen, S., *An Index to the Names in the Mahabharata*, 2n<sup>2</sup>
- Sorfarina, story of, Gonzenbach's *Sicilianische Märchen*, 78n
- Spenser, E., *The Faerie Queene*, 37n<sup>1</sup>
- Śrī or Lakshmī, wife of Vishṇu, 2, 7n<sup>2</sup>
- Śrīdhara, son of Mahidhara, 5
- Śringāravati, friend of Anurāgavati, 65, 66
- Stein, M. A., *Kalhana's Rājataranginī*, 17n<sup>2</sup>
- Sthāṇu—i.e. Śiva, 19
- Stokes, M., *Indian Fairy Tales*, 47n<sup>1</sup>
- Śubha, prince named, 49
- Sumanas, daughter of Jayadatta, 59, 60, 62-66
- Sumangalā, the assumed name of the Brāhman's daughter, 80, 81
- Sumati, minister named, 2, 5
- Sunandana, king named, 34
- Sunda and Upasunda, story of, 29n<sup>1</sup>
- Supratika, Yaksha named (Kānabhūti), 96, 97
- Supratishthita, city called, 96, 97
- Suratamanjarī, Book XVI, 112, 113
- Surūpā, daughter of a Nagā, 49
- Sūryaprabha, Book VIII, 107-108
- Sūryavati, daughter of the King of Trigarta, 88, 88n<sup>1</sup>, 4
- Suvarṇadvīpa (the Island of Gold), 51
- Suvigraha, ambassador named, 70
- Swarten and the magic black fat, Anneke, 45n<sup>1</sup>
- Tamāla* tree, 43
- Tārakshyaratna*, a dark precious stone, 52, 52n<sup>1</sup>
- Tārāvalī, a Gandharva maiden, 49
- Tawney, C. H., 9n<sup>1</sup>, 87n<sup>1</sup>, 93
- Taylor MS. of the K.S.S., the, 26n<sup>2</sup>, 27n<sup>2</sup>, 34n<sup>2</sup>, 36n<sup>2</sup>, 38n<sup>3</sup>, 42n<sup>1</sup>, 83n<sup>1</sup>
- Thiṇṭhākārālā, The Bold Gambler, 17-26
- Tilaka*, ornamental mark on the forehead, 88, 89n<sup>1</sup>
- Tilottamā, a heavenly nymph, 8
- Trigarta, the monarch of, 88

- Uchchhaiḥsraṇas, 43, 44  
 Udayana, the King of Vatsa, 94, 101-106, 112, 113, 119  
 Ujjayinī, city called, 2-4, 12, 17, 21, 22, 25, 32, 34, 42, 45, 50, 53, 70, 74, 80, 83, 85, 98, 99, 100, 102, 120  
 Upasunda, story of Sunda and, 29<sup>n1</sup>  
 Urvābhṛts, mountains and kings, 89, 89<sup>n3</sup>  
  
 Vajrāyudha, warder named, 2, 5  
 Vālmiki, the *Rāmāyana*, 97  
 Vāndhyā, Yakshī named, 44  
 Vārāṇasī—i.e. Benares, 5, 5<sup>n2</sup>, 54  
 Vararuchi or Kātyāyana, 96, 97, 100  
 Vardhamāna, city called, 53, 75  
 Vāsavadattā, queen of the King of Vatsa, 102, 104  
 Vaśuki, the serpent-king, 7<sup>n2</sup>  
 Vatsa, the King of, 85  
 Veckenstedt, E., *Wendische Sagen*, 45<sup>n1</sup>  
 Vedas, the (three), 3, 79  
 Vegavatī, Vidyādhari named, 1  
 Velā, Book XI, 109  
 Venā, the river, 57  
 Vetāla entering a corpse, 14  
*Vetālapañchavimśati*, the, 117  
 Vetālas, demons hostile to mankind, 3, 4, 6, 13, 14, 45, 46, 49, 50, 52, 53, 71  
 Vibhīṣhaṇa, king of the Rākshasas, 30  
*Vibudhas*—i.e. sages and gods, 87, 87<sup>n3</sup>  
 Vidfōrull who became rejuvenated by changing his skin, 47<sup>n3</sup>, 48<sup>n</sup>  
 Vidyādhara, independent superhumans, 85, 86, 96, 104, 105, 106  
 Vidyādhari, female form of Vidyādhara, 107, 108, 110-112  
 Vijayavarman, king named, 34  
 Vikramāditya, Kalingasenā's Marriage to King, 43-46, 48-50, 52-53, 67, 68, 70-71  
 Vikramāditya, King, 13-15, 27, 50, 51, 113, 114  
 Vikramāditya, Story of King, 2, 2<sup>n1</sup>, 3-11, 12, 28-29, 30-33, 34-42, 43, 85  
 Vikramaśakti, king named, 6, 7, 28, 28<sup>n1</sup>, 30-32, 34  
 Vindhya forest, the, 96, 97; mountains, the, 89<sup>n3</sup>  
 Vindhyaḥ, Bhilla named, 34  
 Vīrasena, King of Siṃhala, 8  
 Vishamaśīla or Vikramāditya, King, 4, 5, 15, 41, 43, 45, 67, 71, 85  
 Vishamaśīla, Book XVIII, 1-86, 113-114  
 Vishnu, 2, 7<sup>n2</sup>, 21, 84, 88<sup>n</sup>, 108, 120  
 Viśvakarman, the architect of the gods, 2, 30, 35, 36, 52, 70  
 Vitastā, the river, 88  
 Vyāghrabala, king named, 6  
 Vyāsa, the *Mahābhārata*, 97  
  
 Waldau, A., *Böhmische Märchenbuch*, 37<sup>n1</sup>  
 Weil, G., *Tausend und Eine Nacht*, 82<sup>n1</sup>  
 Winternitz, M., *Geschichte der Indischen Litteratur*, 99<sup>n2</sup>  
  
 Yajñaśvāmin, Brāhman named, 60, 62, 79  
 Yakshas, subjects to Kuvera, the God of Wealth, 3, 4, 12, 17, 28, 30, 31, 96  
 Yakshī or Yakshinī, female form of Yaksha, 13, 28, 29, 30, 31, 32, 35, 44, 45  
 Yama, the God of Death, 18, 25, 26  
 Yamaśikha, Vetāla named, 14, 27  
 Yamunā, the river, 28  
 Yojanas, measure of distance, 44, 73  
 Yule, H., and Burnett, A. C., *Hobson-Jobson*, 17<sup>n2</sup>





# INDEX II

## GENERAL

- Accusation of bastardy, 82, 82<sup>n1</sup>
- Adulterous wife bitten off, nose of, 76
- Adventures of Anangadeva, the, 7-12, 28, 30-32
- "Adventures of Bulukiya, The," *The Nights*, R. F. Burton, 45<sup>n1</sup>
- Æneid*, Virgil, 44<sup>n1</sup>
- Age and disease, fruit that prevents old, 47, 47<sup>n3</sup>
- Air-flying witches, 57-59
- "Ali and Zahir," tale of *The Nights*, Weil's trans., 82<sup>n1</sup>
- All's Well that Ends Well*, Shakespeare, 77<sup>n2</sup>
- Alms to a woman, consequence of refusing, 56, 56<sup>n1</sup>
- American Journal of Philology*, "The Art of Stealing in Hindu Fiction," M. Bloomfield, vol. xlv, 78<sup>n</sup>
- Animal transformation, 45
- Animal, woman eats an, 75
- Animals, pretended knowledge of the language of, 23, 24
- Arabian Nights*. See under *Nights* . . .
- "Art of Stealing in Hindu Fiction, The," M. Bloomfield, *Amer. Journ. Phil.*, 78<sup>n</sup>
- Artifice of the gambler, 23, 24
- Ascetic, disguising as an, 23-25
- Ashes on a funeral pyre, magical rite of throwing, 68, 68<sup>n2</sup>, 69
- "Ashes," M. A. Canney, Hastings' *Ency. Rel. Eth.*, 68<sup>n2</sup>
- Author's Epilogue to the *K.S.S.*, 87, 87<sup>n1</sup>, 88, 89
- Authors, semi-divine (*Guṇādhyā*, *Vālmīki* and *Vyāsa*), 97
- Automata, 9<sup>n1</sup>
- "Badawi and his Wife," *The Nights*, R. F. Burton, 85<sup>n1</sup>
- Baitāl Pachāsī*, H. Oesterley, 47<sup>n3</sup>
- Bastardy, the accusation of, 82, 82<sup>n1</sup>
- Bathing nymphs, stealing the clothes of, 20, 20<sup>n1</sup>
- Battle, description of a, 51
- Bed made of lotus leaves, 39
- Belly, of a boar, man issuing from the, 49; of an elephant, man and woman issue from the, 49; of a fish, woman issuing from the, 59; of large fish, a whole ship issues from the, 51, 51<sup>n1</sup>
- Bibliographie des Ouvrages Arabes*, V. Chauvin, 22<sup>n1</sup>, 38<sup>n2</sup>, 82<sup>n1</sup>
- Birds (Aves)*, Aristophanes, 3<sup>n1</sup>
- Black magic, sympathetic, 27, 27<sup>n1</sup>; ointments, magic, 45<sup>n1</sup>
- Black Mountain, the, 1, 113
- Blood produced through cutting off the head in picture, 27, 27<sup>n1</sup>
- Boar, man issuing from the belly of a, 49
- Bodies of girls like the moon and the *priyangu*, 8, 9, 28
- Body, Rāhu a demon with a headless, 88<sup>n</sup>
- Böhmisches Märchenbuch*, A. Waldau, 37<sup>n1</sup>
- Bold Gambler *Thiṇṭhākarāla*, The, 17-26
- Book XVIII: *Vishamaśīla*, 1-86
- Books I-XVIII of the *K.S.S.*, discussion of, 95-116
- Books in the *K.S.S.*, tabular list of, 114-115
- Brāhman Agniśarman and his Wicked Wife, The, 75, 75<sup>n3</sup>, 76-77
- Brāhman demons, the punishment of the, 15, 16
- Brāhman named Agnisvāmin, 74; named Chandrasvāmin, 47, 68; named Devasvāmin, 61; named Jayadatta, 60; named Ratnadatta, 55, 56; named Yajnaśvāmin, 60, 62, 79
- Brāhman, The Permanently Horripilant, 74-75
- Brāhman who recovered his Wife alive after her Death, The, 68-70
- Brāhman's Daughter, Mūladeva and the, 77, 77<sup>n2</sup>, 78-85
- Brāhmans Keśaṭa and Kandarpa, The Two, 54-61, 62-66
- Bridegroom, the substituted, 55-57
- Buddhist Legends*, E. W. Burlingame, 119<sup>n1</sup>
- Buddhists, seven precious things of the, 23<sup>n1</sup>
- "Cannibalism," J. A. Macculloch, Hastings' *Ency. Rel. Eth.*, 75<sup>n1</sup>
- Challenge to the Mothers, *Thiṇṭhākarāla*'s, 17, 18
- Changing skin as means of rejuvenation, 48<sup>n</sup>
- "Chaste Wife, Wright's," story of the, 53<sup>n2</sup>
- Chastity, the garland of, 53, 53<sup>n2</sup>
- Child of the Jar—i.e. the saint Agastya, 89, 89<sup>n3</sup>
- Churning of the (Milk-)Ocean, the, 7<sup>n2</sup>, 87<sup>n2</sup>
- Circle, the magic, 13, 13<sup>n1</sup>, 14
- City called Bhīmapura, 59, 60; called Chandrapura, 61; called Kauśāmbī, 96, 99, 104, 110, 112, 120; called Khaṇḍavaṭaka, 72, 73; called Malayapura, 39; called Mayāpur(ī), 47, 79; called Nāgapura, 22, 23

- City called Pāṭaliputra, 56, 62-65, 74, 77, 82, 84; called Ratnākara, 60; called Ratnapura, 57, 60, 63, 65, 66; called Supratishṭhita, 96, 97; called Ujjayinī, 2-4, 12, 17, 21, 22, 25, 32, 34, 42, 45, 50, 53, 70, 74, 80, 83, 85, 98, 99, 100, 102, 120; called Vardhamāna, 53, 75; of Laṅka (*i.e.* Ceylon), 30
- Clever boy, the, 83-85
- Clothes of heavenly nymphs, while bathing, stealing the, 20, 20<sup>n1</sup>
- Comparison between the *Rāmāyana* and the *Bṛhat-kathā*, 120
- Conquest of various peoples, Udayana's, 103
- Contemplation, supernatural powers of, 22
- Contents of Books in the K.S.S. unconnected, 104, 107, 108, 115
- Cool and warm mangoes, the, 78, 79
- Coral or *pārijāta* tree, 87, 87<sup>n2</sup>
- Corpse of a thief, demon inhabiting the, 76, 77; Vetāla entering a, 14
- Courtesan named Devadattā, 80; the sham, 80
- "Cowry," *Hobson-Jobson*, H. Yule and A. C. Burnett, 17<sup>n2</sup>
- Creator of the Vindhya mountains, Agastya, 89<sup>n3</sup>
- Crow, interpretation of the cry of a, 24
- Cunning Gambler Dāgineya and the Vetāla Agnisikha, who submitted himself to King Vikramāditya, The, 14-17, 26-27
- Cunning Sumangalā, the, 81
- Curious Myths of the Middle Ages*, S. Baring-Gould, 47<sup>n3</sup>
- Curse on the heavenly nymph, Indra's, 22
- Cypræa moneta*, cowries, 17<sup>n3</sup>
- Dancers disappear in carved figures of temple pillars, 52
- Daughter, Mūladeva and the Brāhman's, 77, 77<sup>n2</sup>, 78-85
- Death, The Brāhman who recovered his Wife alive after her, 68-70
- Death caused by the look of a *kāpālīka*, 68
- Decameron*, Boccaccio, 69<sup>n2</sup>
- Deer of gold and jewels possessing life, 9, 9<sup>n1</sup>, 28-32, 34
- Demon inhabiting the corpse of a thief, 76, 77
- Demons, the punishment of the Brāhman, 15, 16
- Description of a battle, 31
- Diamond, one of the five precious things, 23<sup>n1</sup>
- Dice with the Mothers, *Ṭiṇṭhākara* plays, 17, 18
- Disconnection of contents of Books of the K.S.S., 104, 107, 108, 115
- Discussion on Books I-XVIII of the K.S.S., 95-116
- Disease, fruit that prevents old age and, 47, 47<sup>n3</sup>
- Disguising as an ascetic, 23-25
- Dislike for men, princess's, 36, 37, 37<sup>n1</sup>, 39
- Dogs of gold and silver, 9<sup>n1</sup>
- Dream, falling in love with a person in a, 36, 36<sup>n1</sup>, 38, 40; fruit given by Śiva in a, 44<sup>n2</sup>
- Dwarf incarnation of Viṣṇu, the, 84
- Ear ornament, *Ṭiṇṭhākara* concealed in a lotus used as, 21
- Eating a gourd turns a man into a python, 45; human flesh, 75, 75<sup>n1</sup>
- Elephant, man and woman issue from the belly of an, 49
- Elephant-faced god—*i.e.* Gaṇeśa, 1
- Encyclopædia Britannica*, 11th ed., 17<sup>n2</sup>, 99<sup>n1</sup>
- Encyclopædia of Religion and Ethics*, Hastings', "Ashes," M. A. Canney, vol. ii, 68<sup>n2</sup>; "Cannibalism," J. A. Macculloch, vol. iii, 75<sup>n1</sup>
- Entering a corpse, Vetāla, 14
- Epilogue to the K.S.S., Author's, 87, 87<sup>n1</sup>, 88-89
- Erect, hair standing, 37, 74, 75
- "Escaping One's Fate," W.N. Brown, *Studies in Honor of Maurice Bloomfield*, 25<sup>n1</sup>
- Essai sur Guṇādhya et la Brhatkathā*, F. Lacôte, 94, 95, 100, 101, 117, 118<sup>n1</sup>, 119
- Essay, Terminal, 93-121
- Evil omens, 76, 76<sup>n1</sup>
- Evil of gambling, the, 16, 17
- Existence of Guṇādhya, doubt about the, 95, 96
- Faerie Queene, The*, E. Spenser, 37<sup>n1</sup>
- Falling in love with a person in a dream, 36, 36<sup>n1</sup>, 38, 40; with a picture, 36, 36<sup>n1</sup>, 38
- "False Ascetics and Nuns in Hindu Fiction, On," M. Bloomfield, *Journ. Amer. Orient. Soc.*, 23<sup>n2</sup>
- Fat of a toad enabling witches to fly through the air, 45<sup>n1</sup>
- Father of Fiction, the, Somadeva, 121
- Feet, magic ointment for the, 45, 45<sup>n1</sup>
- Fever of love, the, 36, 38, 39
- Figures on temple pillars, dancers and singers become, 52
- Fire sacrifices of Brāhman's, the gods nourished by the, 3, 3<sup>n1</sup>
- Fish swallows a whole ship, large, 51, 51<sup>n1</sup>; woman issuing from the belly of a, 59
- Five precious things, the, 23, 23<sup>n1</sup>
- Flesh, selling human, 15, 16; woman-eaters of human and animal, 75, 75<sup>n1</sup>
- Flying power of witches produced by fat of a toad, 45<sup>n1</sup>
- Folk-Lore*, "Some Notes on Homeric Folk-Lore," W. Crooke, vol. xix, 9<sup>n1</sup>
- Folk-Tales, Russian*, W. R. S. Ralston, 37<sup>n1</sup>
- Folk-Tales, Siberian and Other*, C. F. Coxwell, 75<sup>n1</sup>
- Forewords to the *Ocean of Story*, the different, 93, 94
- Four pitchers buried in the ground, the, 23, 24

- "Frame-story" of the *K.S.S.*, the, 94-95  
 Friend of the *kamalinī*—i.e. the sun, 30  
 Fruit, given by Śiva to the queen in a dream, 4, 4n<sup>2</sup>; that prevents old age and disease, 47, 47n<sup>3</sup>  
 Gambler who cheated Yama, the, 25, 25n<sup>1</sup>, 26; Dāgineya and the Vetāla Agnisīkha who submitted himself to King Vikramāditya, The Cunning, 14-17, 26-27; The Bold, 17-26  
 Garland of chastity, the, 53, 53n<sup>2</sup>  
 Garments of bathing nymphs, stealing the, 20, 20n<sup>1</sup>  
*Geschichte der Indischen Litteratur*, M. Winternitz, 99n<sup>2</sup>  
 Girl in a dream, falling in love with a, 36, 36n<sup>1</sup>, 38  
 Glory white in Hindu rhetoric, 6n<sup>2</sup>  
 God of Love, the Kāma, 54  
 Goddess of the evil omen, the, 76, 77  
 Goddess of Prosperity, 2  
 Gods nourished by the oblation in fire-offerings, 3, 3n<sup>1</sup>  
 Gold and jewels possessing life, deer of, 9, 9n<sup>1</sup>, 28-32, 34; one of the five precious things, 23n<sup>1</sup>; and silver, dogs of, 9n<sup>1</sup>  
 Golden Deer, Jayanta and the, 29-30  
 Gourd, man turned into a python through eating a, 45  
 Grammar called Kātantra and Kālāpaka, 97, 100  
 Grateful Monkey, The, 47, 47n<sup>1</sup>, 48  
 Great tale, the—i.e. the *Brihat-kathā* (q.v.), 96-98  
*Griechische Mythologie*, L. Preller, 29n<sup>1</sup>  
*Griechische Roman*, Der, E. Rohde, 36n<sup>1</sup>, 37n<sup>1</sup>, 47n<sup>3</sup>, 51n<sup>1</sup>  
 Hair standing erect, 37, 74, 75  
 Hand of Vetāla severed by cutting off hand of a drawn figure, 27, 27n<sup>1</sup>  
 Head of a drawn figure, blood produced through cutting off the, 27, 27n<sup>1</sup>  
 Headless body, Rāhu a demon without, 88n  
 Heavenly fruit preventing old age and disease, 47, 47n<sup>3</sup>; maidens, the two, 8, 9, 28-32, 34, 35; nymphs while bathing, stealing the clothes of, 20, 20n<sup>1</sup>; River, the, the Ganges, 88, 88n<sup>3</sup>  
 Hermit named Kanva, 1, 49, 85; named Kaśyapa, 1, 85, 105, 113  
 High social tone of the Kashmirian version of the *K.S.S.*, 118  
 Hindu pun, 5n<sup>1</sup>, 6, 6n<sup>1</sup>, 7, 7n<sup>2</sup>, 19n<sup>2</sup>, 41n<sup>2</sup>, 87, 87n<sup>3</sup>, 88n, 88n<sup>1, 2</sup>, 89n<sup>1, 2, 3</sup>; rhetoric, glory white in, 6n<sup>2</sup>  
 Hindu Solomon, Vikramāditya a, 3n<sup>3</sup>  
*Hobson-Jobson*, H. Yule and A. C. Burnell, 17n<sup>2</sup>  
 Horripilant Brāhman, The Permanently, 74-75  
 Horripilation, 37, 74, 75  
 Howling jackal on left-hand side an evil omen, 76, 76n<sup>1</sup>  
 Human flesh, eating, 75, 75n<sup>1</sup>; selling, 15, 16  
 Ichor from elephant's forehead used as perfume, 46  
*Iliad*, Homer, 9n<sup>1</sup>, 44n<sup>1</sup>  
 Illuminating power of newly born prince, 4  
*Il Pentamerone*. See under *Pentamerone*, *Il*  
 Image on a pillar through curse, transformation into an, 22, 22n<sup>1</sup>  
 Incarnation of Viṣṇu, the dwarf, 84  
 Index, the chastity, 53, 53n<sup>2</sup>  
*Index to the Names in the Mahabharata*, An. S. Sørensen, 2, 2n<sup>2</sup>  
 India Office MSS. of the *K.S.S.*, 3n<sup>2</sup>, 4n<sup>1</sup>, 7n<sup>1</sup>, 9n<sup>1</sup>, 10n<sup>1, 2</sup>, 14n<sup>1</sup>, 19n<sup>1</sup>, 20n<sup>2, 3</sup>, 21n<sup>2</sup>, 26n<sup>1, 2</sup>, 28n<sup>1</sup>, 29n<sup>2, 3</sup>, 54n<sup>1</sup>, 55n<sup>1</sup>, 58n<sup>1</sup>, 61n<sup>1</sup>, 75n<sup>2</sup>, 76n<sup>2</sup>, 78n<sup>1</sup>  
*Indian Fairy Tales*, M. Stokes, 47n<sup>1</sup>  
 Interpretation of the language of animals, 23, 24; of the two strange tales, 84  
 Introduction of Naravāhanadatta as teller of his own story, 105  
 Investiture with the sacred thread, 5  
 Island of Siṃhala (i.e. Ceylon), 8  
 Island, the White, 6; of gold (Suvarṇadvīpa), 51  
 Jackal, interpretation of the yell of a, 23  
 Jackal on left-hand side, howling, an evil omen, 76, 76n<sup>1</sup>  
 Jar, Child of the—i.e. the saint Agastya, 89, 89n<sup>3</sup>  
 Jewels, the five, 23n<sup>1</sup>; possessing life, deer of gold and, 9, 9n<sup>1</sup>, 28-32, 34  
*Journ. Amer. Orient. Soc.*, "On False Ascetics and Nuns in Hindu Fiction," M. Bloomfield, vol. xlv, 23n<sup>2</sup>  
*Journal of Philology, American*, 78n. For details see under *Amer. Journ. Phil.*  
*Journ. Roy. As. Soc.*, "Modern Hinduism and its Debt to the Nestorians," G. A. Grierson, 1907, 108n<sup>1</sup>  
*Kalhana's Rājataranginī*, M. A. Stein, 17n<sup>2</sup>  
 King of Kalinga, the, 53; named Chandrasekhara, 51; named Dundubhi, 12, 13; named Guṇasāgara, 50, 51; named Kānchanadāṃśhṭra, 48; named Mahendrāditya, 2-5; named Malayasiṃha, 39, 41; named Narasiṃha, 22; named Vikramaśakti, 6, 7, 28, 28n<sup>1</sup>, 30-32, 34; named Vyāghrabala, 6; Śātakarṇi of the Andhra dynasty, 98; of Siṃhala—i.e. Ceylon, 7, 7n<sup>3</sup>, 8, 10, 28, 30-32, 34; of Vatsa, the, 85; Vikramāditya, Kalingasenā's Marriage to, 43-46, 48-50, 52-53, 67, 68, 70-71  
 King Vikramāditya, Story of, 2, 2n<sup>1</sup>, 3-11, 12, 28-29, 30-33, 34-42, 43, 85  
 Knowledge of the speech of animals, pretended, 23, 24  
 Lady in a dream, falling in love with a, 36, 36n<sup>1</sup>, 38

- Lake resembling Nirvāṇa, magic, 9, 10
- Language of animals, pretended knowledge of, 23, 24
- Laugh of the hypocritical gambler, 23, 23<sup>n3</sup>
- Leaves, bed made of lotus, 39
- Left-hand order of Śiva worshippers, *kāpālikas*, 12<sup>n1</sup>
- Life, deer of gold and jewels possessing, 9, 9<sup>n1</sup>, 28-32; through ashes thrown on her pyre, woman returns to, 68, 68<sup>n2</sup>, 69
- Life and Stories of the Jaina Savior Pārṇvanātha*, The, M. Bloomfield, 82<sup>n1</sup>
- List of Books in the *K.S.S.*, tabular, 114-115
- Look of a *kāpālika*, death caused by the, 68
- Lotus leaves, bed made of, 39
- Lotus, used as ear ornament, *Ṭhiṇṭhākarāla* concealed in a, 21
- Love, the fever of, 36, 38, 39; Kāma, the God of, 54; with a person in a dream, falling in, 36, 36<sup>n1</sup>, 38, 40; with a picture, falling in, 36, 36<sup>n1</sup>, 38
- Low social tone of the *Bṛihat-kathā* and its Nepalese version, 118, 120
- Lyre, Madanamanjarī's skill of playing the, 10
- Magic circle, the, 13, 13<sup>n1</sup>, 14; ointment for the feet, 45, 45<sup>n1</sup>; rite of throwing ashes on a funeral pyre, 68, 68<sup>n2</sup>, 69; staff, 68, 68<sup>n1</sup>, 69; sympathetic black, 27, 27<sup>n1</sup>; *Ṭhiṇṭhākarāla* concealed in a lotus by, 21
- Mahābhārata*, the Vyāsa, 2<sup>n2</sup>, 97, 99<sup>n1</sup>, 108
- Maidens, the two heavenly, 8, 9, 28-32, 34, 35
- Male sex, girl's dislike for the, 36, 37, 37<sup>n1</sup>, 39
- Man, becomes rejuvenated by changing his skin, 48<sup>n</sup>; issuing from the belly of a boar, 49; and woman issue from the belly of an elephant, 49
- "Man who went to seek his Fate, The," *Indian Fairy Tales*, M. Stokes, 47<sup>n1</sup>
- Man-hater, princess who is a, 36, 37, 37<sup>n1</sup>, 39
- Mangoes, the warm and the cool, 78, 79
- Mare devoured by a woman, 75
- Marriage to King Vikramāditya, Kalingasenā's, 43-46, 48-50, 52-53, 67, 68, 70-71
- Materiality, the three *guṇas* or phases of, 89<sup>n2</sup>
- Men, ornaments of skulls of, 12<sup>n1</sup>
- Merchant Dhanadatta who lost his Wife, The, 53-54
- Metamorphoses, stone, 22<sup>n1</sup>
- Metaphor of the sun, 30
- Methods of finding people, 38, 38<sup>n2</sup>
- Milk, the Sea of, 6
- Milk-ocean, the Churning of the, 87<sup>n2</sup>
- "Modern Hinduism and its Debt to the Nestorians," G. A. Grierson, *Journ. Roy. As. Soc.*, 108<sup>n1</sup>
- Monkey, The Grateful, 47, 47<sup>n1</sup>, 48
- Monstrous fish swallows a whole ship, 51, 51<sup>n1</sup>
- Moon, body white like the, 9, 28
- Mothers, the, personified energies of the principal deities, 17, 17<sup>n3</sup>, 18, 58
- Mothers*, The, R. Briffault, 17<sup>n3</sup>
- Motif*, "Accusation of Bastardy," 82<sup>n1</sup>; "Promise to Return," 55, 55<sup>n2</sup>
- Mount Kailāsa, 2, 6, 86, 96; Mandara, 7<sup>n2</sup>
- Mountain, the Black, 1, 113; Mainaka, the, 88<sup>n2</sup>; of Rishabha, 86, 112
- Mountains, Indra cutting the wings of the, 88<sup>n2</sup>; to the sea, refuge of the winged, 7<sup>n2</sup>; the Vindhya, 89<sup>n3</sup>
- Names of Books I and II of the *K.S.S.*, similarity in, 101
- Nepalese version of the *Bṛihat-kathā*—i.e. the *Bṛihat-kathā-śloka-saṃgraha*, 84, 101
- Nights and a Night*, The *Thousand*, R. F. Burton, 37<sup>n1</sup>, 45<sup>n1</sup>, 85<sup>n1</sup>
- Noctes Atticæ*, Aulus Gellius, 47<sup>n1</sup>
- Nose of adulterous wife bitten off, 76
- Nymphs, stealing the clothes of bathing, 20, 20<sup>n1</sup>
- Ocean, the Churning of the (Milk-), 7<sup>n2</sup>, 87<sup>n2</sup>; Mount Mainaka takes refuge in the, 88<sup>n2</sup>
- Oceans swallowed by Agastya, the seven, 89, 89<sup>n3</sup>
- Odyssey*, Homer, 9<sup>n1</sup>
- Offerings of Brāhmins, the gods nourished by the fire-, 3, 3<sup>n1</sup>
- Ointment for the feet, magic, 45, 45<sup>n1</sup>
- Old age and disease, fruit that prevents, 47, 47<sup>n3</sup>
- "Omar bin al-Nu'man, Tale of King," *The Nights*, R. F. Burton, 37<sup>n1</sup>
- Omens, evil, 76, 76<sup>n1</sup>
- Order of Books VI, XII, XVII and XVIII of the *K.S.S.*, wrong, 106, 109, 113, 115
- Order of Śiva worshippers, *kāpālikas* a left-hand, 12<sup>n1</sup>
- Ornament, *Ṭhiṇṭhākarāla* concealed in a lotus used as an ear, 21
- Ornaments of men's skulls, 12<sup>n1</sup>
- Painting, falling in love with a, 36, 36<sup>n1</sup>, 38
- Panicum Italicum*, "Panic," a small millet, 8<sup>n2</sup>
- Paradise, *kalpa* tree or wishing-tree of, 87, 87<sup>n5</sup>
- Partridge appearing on the right, an evil omen, 76, 76<sup>n1</sup>
- Pearl, one of the five precious things, 23<sup>n1</sup>
- Penamerone*, Il, G. B. Basile, 78<sup>n</sup>
- People conquered by the King of Vatsa, 103
- Perfume, ichor from elephants' foreheads used as, 46
- Permanently Horripilant Brāhman, The, 74-75
- Phases of materiality, the three *guṇas* or, 89<sup>n2</sup>
- Picture, falling in love with a, 36, 36<sup>n1</sup>, 38
- Pillar through curse, transformation into an image on a, 22, 22<sup>n1</sup>

- Pitchers full of precious things buried in the ground, 23, 24
- Players and singers disappear in the carved figures on temple wall, 52
- Position of Books VI, XII, XVII and XVIII of the K.S.S., wrong, 106, 109, 113, 115
- Power of newly born prince, illuminating, 4; Vetāla giving away his shape and, 16; of witches produced by the fat of a toad, flying, 45n<sup>1</sup>
- Powers of contemplation, supernatural, 22
- Prakrit, the Court language of the Andhra dynasty, 99
- "Prakrit," G. A. Grierson, *Encyclopædia Britannica*, 99n<sup>1</sup>
- Precious stone (*Tārakshya-ratna*), 52, 52n<sup>1</sup>; things, the five, 23, 23n<sup>1</sup>
- Pretended knowledge of the language of animals, 23, 24
- Princesses, The Two, 50-52
- "Promise to Return" motif, 55, 55n<sup>2</sup>
- Promises of Mūladeva and the Brāhman's daughter, the, 80
- Prosperity, the Goddess of, 2
- Pun, Hindu, 5n<sup>1</sup>, 6, 6n<sup>1</sup>, 7, 7n<sup>2</sup>, 19n<sup>2</sup>, 41n<sup>2</sup>, 87, 87n<sup>3</sup>, 88n, 88n<sup>1, 2</sup>, 89n<sup>1, 2, 3</sup>
- Pyre, magical rite of throwing ashes on a funeral, 68, 68n<sup>2</sup>, 69
- Python through eating a gourd, man turned into a, 45
- Queen Kalingasenā, 43, 52, 106; Madanamanchukā, 85, 86; Madanasundarī, 48-50, 52, 70
- Rājataranṅinī*, the Kalhaṇa, 87n<sup>8</sup>
- Rājataranṅinī*, Kalhaṇa's, M.A. Stein, 17n<sup>2</sup>
- Rāmāyana*, the, Vālmiki, 97, 120
- Refuge in the ocean, Mount Mainaka takes, 88n<sup>2</sup>; in the sea of the winged mountains, 7n<sup>2</sup>
- Refusing alms to a woman, the consequence of, 56, 56n<sup>1</sup>
- Resuscitation through ashes thrown on funeral pyre, 68, 68n<sup>1</sup>, 69
- Retrospect, 122-125
- "Return, Promise to," motif, 55, 55n<sup>2</sup>
- Revenge of the cunning gambler, the, 16
- Rhetoric, glory white in Hindu, 6n<sup>2</sup>
- Rite of throwing ashes on a funeral pyre, magical, 68, 68n<sup>1</sup>, 69
- River, the Heavenly—i.e. the Ganges, 88, 88n<sup>3</sup>
- Romance of Maugis, the, 47n<sup>3</sup>
- Ruby, one of the five precious things, 23n<sup>1</sup>
- Rupee, 4096 cowries—i.e. one, 17n<sup>2</sup>
- Russian Folk-Tales*, W. R. S. Ralston, 37n<sup>1</sup>
- Sacred thread, investiture with the, 5
- Sacrifices of Brāhmins, the gods nourished by, 3, 3n<sup>1</sup>
- Sagen, Märchen und Gebräuche aus Meklenburg*, K. Bartsch, 45n<sup>1</sup>
- Sale of human flesh, 15, 16
- Sandalwood juice applied as relief for fever, 39
- Sandbank in the sea, the two maidens on a, 8, 9
- Sanskrit College MS. of the K.S.S., 4n<sup>1</sup>, 7n<sup>1</sup>, 9n<sup>1</sup>, 19n<sup>1</sup>, 20n<sup>3</sup>, 26n<sup>1, 2</sup>, 27n<sup>2</sup>, 29n<sup>2, 3</sup>, 34n<sup>1</sup>, 36n<sup>2</sup>, 38n<sup>3</sup>, 39n<sup>2, 3</sup>, 41n<sup>1</sup>, 42n<sup>1</sup>, 54n<sup>1</sup>, 55n<sup>1</sup>, 57n<sup>1</sup>, 58n<sup>1</sup>, 61n<sup>1</sup>, 75n<sup>2</sup>, 76n<sup>2</sup>, 83n<sup>1</sup>
- Sapphire, one of the five precious things, 23n<sup>1</sup>
- Satan, magic ointment for feet brought by, 45n<sup>1</sup>
- Sea of Milk, the, 6
- Sea, the two maidens on a sandbank in the, 8, 9; the winged mountains taking refuge in the, 7n<sup>2</sup>
- Semi-divine authors (Guṇādhya, Vālmiki and Vyāsa), 97
- Servant, the deceitful, 61, 62
- Seven oceans swallowed by Agastya, 89, 89n<sup>3</sup>; precious things of the Buddhists, 23n<sup>1</sup>
- Sex, girl's dislike for the male, 36, 37, 37n<sup>1</sup>, 39
- Shape and power, Vetāla giving away his, 16
- Shell-money, use of, 17n<sup>2</sup>
- Ship swallowed by a large fish, a whole, 51, 51n<sup>1</sup>
- Siberian and Other Folk-Tales*, C. F. Coxwell, 75n<sup>1</sup>
- Sicilianische Märchen*, L. Gonzenbach, 75n
- Silver, dogs of gold and, 9n<sup>1</sup>
- Similarity in names of Books I and II of the K.S.S., 101
- Singers disappear in the carved figures of temple walls, 52
- Skill of playing the lyre, Madanamanjarī's, 10
- Skin, youth regained by changing one's, 48n
- Skulls of men, ornaments made of, 12n<sup>1</sup>
- Social tone of the *Bṛihat-kathā* and its Nepalese version, low, 118, 120
- "Some Notes on Homeric Folk-Lore," W. Crooke, *Folk-Lore*, 9n<sup>1</sup>
- Speech of animals, pretended knowledge of the, 23, 24
- Spell of the *kāpālika*, the, 13
- Staff, magic, 68, 68n<sup>1</sup>, 69
- Standing of the *Bṛihat-kathā* and its Nepalese version, low social, 118, 120
- Stealing the clothes of bathing nymphs, 20, 20n<sup>1</sup>
- Stone metamorphoses, 22n<sup>1</sup>
- Story of King Vikramāditya, 2, 2n<sup>1</sup>, 3-11, 12, 28-29, 30-33, 34-42, 43, 85; of Sapia, Basile's *Pentamerone*, 78n; of Sorfarina, Gonzenbach's *Sicilianische Märchen*, 78n
- Strange tales, the two, 84
- Strides of Viṣṇu, the (three), 84
- Stūpa of Bharhut*, A. Cunningham, 51n<sup>1</sup>
- Sub-stories to the Main Story of the K.S.S., proportion of, 95
- Substituted bridegroom, the, 55-57
- Sun, metaphor of the, 30
- Swan-maidens (Appendix I of Vol. VIII), 20n<sup>1</sup>
- Sympathetic black magic, 27, 27n<sup>1</sup>

- Tabular list of Books in the K.S.S., 114, 115
- Tale of "Ali and Zaher," *The Nights*, Weil's trans., 82<sup>n1</sup>; of Carisendi and Catalina (*Decameron*), 69<sup>n2</sup>
- Tale, The Great—i.e. the *Brihat-kathā*, 96, 97, 98
- "Tale of King Omar bin al-Nu'man," *The Nights*, R. F. Burton, 37<sup>n1</sup>
- Tales, the two strange, 84
- Tales, Indian Fairy*, M. Stokes, 47<sup>n1</sup>
- Tausend und Eine Nacht*, G. Weil, 82<sup>n1</sup>
- Terminal Essay, 93-121
- Thief, demon inhabiting the corpse of a, 76, 77
- Things, the five precious, 23, 23<sup>n1</sup>
- Thousand Nights and a Night*, *The*. See under *Nights* . . .
- Thread, investiture with the sacred, 5
- Three *gūnas* or phases of materiality, the, 89<sup>n2</sup>
- Three-eyed god, Siva, the, 19
- Throwing ashes on a funeral pyre, magical rite of, 68, 68<sup>n2</sup>, 69
- Tibetan Tales*, W. R. S. Ralston and F. A. von Schiefner, 82<sup>n1</sup>
- Toad enables witches to fly through the air, fat of a, 45<sup>n1</sup>
- Transformation, animal, 45; into an image on a temple-pillar, 22, 22<sup>n1</sup>
- Tree, *asoka*, 54; *jambu*, 47; *kalpa*, or wishing-tree of paradise, 87, 87<sup>n5</sup>, 88; *pārijāta* or coral, 87, 87<sup>n2</sup>; *tamāla*, 43
- Two beautiful maidens in the sea, the 8, 9, 28, 29; Brāhmins Keśata and Kandarpa, *The*, 54-61, 62-66; Princesses, *The*, 50-52
- Unfading garland, the, 53, 53<sup>n2</sup>
- Varia Historia*, Ælian, 47<sup>n3</sup>
- Visits of Vālmīki and Guṇādhya to Nepal, 97
- Wandering Jew fable, the romance of Maugis possibly a form of the, 48<sup>n</sup>
- Warm and cool mangoes, the, 78, 79
- Weapon of Śiva, the magic staff a, 68<sup>n1</sup>
- Weeping image on the temple pillar, the, 24
- Wendische Sagen*, E. Veckenstedt, 45<sup>n1</sup>
- White in Hindu rhetoric, glory, 6<sup>n2</sup>; Island, the, 6
- Wicked Wife, The Brāhman Agniśarman and his, 75, 75<sup>n3</sup>, 76-77
- Wife alive after her Death, The Brāhman who recovered his, 68-70
- Wife bitten off, nose of adulterous, 76
- Wife, The Merchant Dhana-datta who lost his, 53-54
- Winged mountains to the sea, refuge of the, 7<sup>n2</sup>
- Wings of the mountains, Indra cutting the, 88<sup>n2</sup>
- Wishing-tree of paradise, the *kalpa* tree or, 87, 87<sup>n5</sup>
- Witches, air-flying, 57-59; produced by fat of a toad, flying power of, 45<sup>n1</sup>
- Woman, eats human flesh, 75, 75<sup>n1</sup>; issue from the belly of an elephant, man and, 49; issuing from the belly of a fish, 59; returns to life through ashes being thrown on her pyre, 68, 68<sup>n2</sup>, 69
- "Wright's Chaste Wife," story of the, 53<sup>n2</sup>
- Wrong position of Books VI, XII, XVII and XVIII of the K.S.S., 106, 109, 113, 115
- Yellow fat, smearing with magic, 45<sup>n1</sup>
- Youth regained by changing one's skin, 48<sup>n</sup>

## ADDENDA AND CORRIGENDA





## ADDENDA AND CORRIGENDA

THE following pages (fully indexed in Vol. X) contain not merely corrected printer's errors, but additional references and information, which I have either come across personally since the publication of the particular volume in question, which have appeared in reviews, or which have been forwarded me by some of my subscribers. In this connection I would especially mention Sir George Grierson, Professor W. R. Halliday, Dr A. H. Krappe and Professor Paul Pelliot.

### VOLUME I

- Page xxxiii, line 21 from top. For " chapters " read " books. "
- P. 2, lines 12-20. Cf. Lacôte's translation in *Ocean*, Vol. IX, pp. 117, 118.
- P. 10<sup>n3</sup>. The World Egg. See further R. Eisler, *Weltenmantel u. Himmelszelt*, 2 vols., München, 1910 (esp. vol. ii). The material is mainly Iranian.
- P. 12<sup>n1</sup>. The reference from *Mélusine* should read " vol. i, 1878, col. 107. " The extract given has been translated by Tawney from the French.
- P. 14, lines 15 and 16 of note. " Gharib " and " Ajib " are more correctly written " Gharīb " and " Ajīb. "
- P. 15, line 11 of note. For " Hola " read " Holoa. "
- P. 16<sup>n1</sup>. The bodiless voice. For a good example of Kledonancy (the acceptance of the spoken word as an omen) cf. Halliday, *Greek Divination*, London, 1913, p. 229; cf. also *Voyage d'Ibn Batoutah*, Paris, 1853, vol. i, p. 34; Anibal, " Voces del cielo, " *Romanic Review*, vol. xvi, p. 57 *et seq.*
- P. 19<sup>n2</sup>. Gold under pillow. After the Grimm reference add: " See Bolte and Polívka, *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm*, Leipzig, 1913, vol. i, p. 542. The Märchen type of ' Gold pieces under pillow ' stories has been examined with the help of all known variants by A. Aarne, in his *Vergleichende Märchenforschungen*, Helsingfors, 1908, p. 143 *et seq.* Cf. also the review of K. Krohn in *Anzeiger der Finnisch-Ugrischen Forschungen*, pp. 1-10. See further Kretschmer, *Neugriechische Märchen*, 1921, p. 23 *et seq.*; Tille, *Verzeichnis der Böhmischen Märchen*, FF Com. 34, p. 285; Hertel, *Pantschâkhyâna-Wärttika*, Leipzig, 1923, p. 119; and also Halliday's note on p. 165 of this volume. "

- Page 24n<sup>1</sup>. Virgil, the sorcerer. Add to note: "See Chauvin, *Bibliographie des Ouvrages Arabes*, viii, pp. 188-190."
- Pp. 25-29. Notes on "Magical Articles." See Bolte and Polívka, *op. cit.*, vol. ii, p. 331; Coxwell, *Siberian Folk-Tales*, p. 238; and Halliday, *Journ. Gypsy Lore Soc.*, 3rd series, vol. ii, 1924, pp. 151-156.
- P. 25, line 28. For "*Scandinavian Tales*" read "*Yule-Tide Stories*."
- P. 25, line 37. For "Ashbjörnsen" read "Asbjörnsen."
- P. 26, line 1. For "Hamelin" read "Hameln."
- line 21. For "Von" read "von."
- line 41. For "J. C. Croker" read "T. C. Croker."
- P. 27, line 4. For "Kinder" read "Kinder-."
- line 23. For "Freer" read "Frere."
- P. 28, last line. Read "' . . . Wonderful ape Āla,' which occurs in Chapter LVII of the *Ocean*, Vol. V, pp. 5-18."
- Pp. 42-44. "Entrapped Suitors." See Halliday, *Journ. Gypsy Lore Soc.*, 3rd series, vol. i, 1922, pp. 55-58; Bédier, *Les Fabliaux*, Paris, 1925, pp. 454-457; R. Köhler, *Kleinere Schriften*, vol. ii, pp. 445-456; J. Bolte, *Zeitsch. d. Vereins f. Volkskunde*, vol. xxvi, p. 19; *Fornmanna Sögur*, vol. iii, p. 67 *et seq.*; Kretschmer, *op. cit.*, p. 175; Mazon, *Contes populaires de la Macédoine sud-occidentale*, Paris, 1923, pp. 123, 213. Professor Jolly sends me a German variant—J. Ayser, "Die ehrlich Beckin mit iren drey vermeinten Bulern," *Dramen herausg. von Keller*, vol. iv, p. 2763 *et seq.*
- P. 42. For line 8 from bottom read: "See *Ind. Ant.*, vol. ii, 1873, pp. 357-360, and *ditto*, vol. ix, 1880, pp. 2, 3, where G. H. Damant relates, in . . ."
- P. 44, line 22. Insert "Early" before "English."
- line 5 from bottom: "For variants of the 'Mastermaid' type see Bolte and Polívka, *op. cit.*, vol. ii, p. 517 *et seq.*"
- P. 46, line 5 from bottom. For "Jacobi's" read "Jacobs'."
- P. 46n<sup>2</sup>. For the laughing fish *cf.* Mazon, *op. cit.*, p. 137; *Halfs Saga*, chapter vii; Naumann, *Isländische Volksmärchen*, Jena, 1923, p. 287; P. Paris, *Les Romans de la Table Ronde*, vol. i, pp. 82, 85; vol. ii, pp. 42-43.
- P. 48, line 12. For "todeath" read "to death."
- P. 48n<sup>2</sup>. On "Svend's Exploits" *cf.* the Eddic *Fjolsvinnsmál*, Gering, *Die Edda*, p. 130 *et seq.*
- P. 50n<sup>1</sup>. Riddles. *Cf.* *The Story of Ahikar*, ed. F. C. Conybeare, J. Rendel Harris, A. S. Lewis, 1898, pp. 74-79.

- Page 51<sup>n1</sup>. For the "Riddle of the Sphinx" see Köhler, *Kleinere Schriften*, vol. i, p. 115; Schmidt, *Griechische Märchen*, p. 144; and *Apollodorus*, ed. Frazer, vol. i, p. 347.
- P. 52, last 3 lines. Drought. Cf. 1 Kings xvii, 1.
- P. 77<sup>n1</sup>. For the cock's crow see Wilhelm, *Chinesische Volksmärchen*, Jena, 1921, pp. 201, 212.
- P. 81, line 11 from bottom. For "ṣabbarah" read "ṣabbārah."
- P. 82. Language of signs. For its use among the North American Indians see G. Mallery, *Introduction to the Study of Sign Language*, Washington, 1880. Cf. Kautilya, *Arthaśāstra*, I, xi, 21; I, xii, 13; and II, xxvii, 43.
- P. 84<sup>n2</sup>. The Ovid quotation is from *Metamorphoses*, viii, 684. See further *Ocean*, Vols. VI, p. 122<sup>n2</sup>, and VII, p. 126<sup>n2</sup>.
- P. 93, line 9. For "and" read "on."
- P. 95<sup>n2</sup>. For "Freer" read "Frere."
- P. 98<sup>n</sup>. Magical properties of blood. Three cases of the murder of children for obtaining offspring occurred in the Panjab as recently as 1921, in one of which a barren woman bathed in the blood of a child.
- P. 98<sup>n1</sup>. For an interesting note on the Constantine legend see Halliday, *Folk-Lore*, vol. xxxv, 1924, p. 404.
- P. 101<sup>n1</sup>, line 6 from bottom. For "Holin's" read "Hahn's." Grateful snakes. Add to note: "See also Aarne, *op. cit.*, p. 1 *et seq.*"
- P. 109<sup>n1</sup>, lines 1, 2. In his review, Mr S. M. Edwards says: "The explanation of *mṛigānka*, an epithet of the Moon, as 'hare-marked,' 'because Hindus see a "hare" in the moon,' appears scarcely correct. The words *Śasānka* and *Śasidhara* are applied to the Moon in that sense; whereas *mṛigānka* signifies 'the deer-marked,' in allusion to the alternative theory that there is an 'antelope' in the Moon." For the moon-hare see Briffault, *op. cit.*, vol. ii, pp. 615-619.
- P. 110<sup>n1</sup>, line 8. A better reference to St Hildegard's work would be *Physica*, vi, 7, 5. (See Migne, *Patrologia Latina*, cxcvii, p. 1291.)
- Poison detectors. See further the *Arthaśāstra*, I, xx. Certain plants such as *jīvantī* will keep off snakes. The parrot, the *maina*, and the Malabar bird shriek in the presence of snake poison. The heron swoons in the presence of poison, the pheasant becomes uncomfortable, the amorous cuckoo dies, and the eyes of a partridge lose their natural colour.

- Pages 129-132. External Soul. See further Vol. VIII, p. 106<sup>n2</sup>.
- P. 131, line 1. For "Freer" read "Frere."
- P. 142<sup>n2</sup>. For "Freer" read "Frere."
- P. 144<sup>n1</sup>. Tree of life. See also Wünsche, "Die Sagen vom Lebensbaum und Lebenswasser," *Ex Oriente Lux*, vol. i, p. 50 *et seq.*
- P. 160<sup>n1</sup>. Datura poisoning. The late Mr S. M. Edwards said that in 1921 there were twenty-one cases of datura poisoning in the United and sixty-eight in the Central Provinces, and that this form of crime is particularly prevalent in Ghazipur, Bahraich and Gorakhpur. The victims in almost every case have been drugged and robbed at railway stations.
- P. 170, line 11. For the "libertine husband" cf. G. Parabosco, *I Diporti*, No. 7.
- P. 188<sup>n2</sup>. Ceding part of life. See further Vol. VIII, p. 117<sup>n2</sup>.
- P. 190. Circumambulation. See further Hillebrandt, *Mitt. d. schles. Gesell. f. Volkskunde*, xiii-xiv, p. 1 *et seq.*
- P. 211. For a note on the Kashmiri word *sôr*, collyrium, see *Journ. Roy. As. Soc.*, April 1926, pp. 507, 508.
- P. 212, line 24. For "*asand*" read "*asana*."
- P. 213, last two lines. Read ". . . *De simpl. Medic.*, ix, 25. . . ."
- P. 221. The *Dohada motif* occurs in Grimm's tale of Rapunzel. See Bolte and Polivka, *op. cit.*, vol. i, p. 97. See also Professor Bloomfield's remarks in his Foreword to Vol. VII, pp. vii, viii. The source of the superstition appears to lie in the belief in transmigration. The embryo remembers its sensations in a former life. See J. Jolly, *Medicin*, § 40.
- P. 224. Monkey and crocodile. See Dähnhardt, *Natursagen*, iv (1912), p. 1 *et seq.*
- P. 226. Persons pierced without knowing it. See A. Rassmann, *Die deutsche Heldensage und ihre Heimat*, ii (1858), p. 235; B. Kuttner, *Jüdische Sagen und Legenden*, iii, 1920, p. 14.
- P. 231 *et seq.* Sacred Prostitution. See Briffault, *The Mothers*, vol. iii, pp. 210-217.
- P. 241, lines 10, 11. Sacred prostitution in Cambodia. *a-nan* is not exactly a transcription of the Sanskrit *ānanda*. In his review of Hirth and Rockhill's work in *T'oung Pao*,

vol. xiii, 1912, p. 467, Pelliot says : “ Ānanda est en effet souvent transcrit en chinois, parce que c’est le nom d’un des plus célèbres disciples du Buddha ; mais ce nom est toujours écrit A-nan. On peut presque se hasarder à prédire qu’on ne le trouvera jamais écrit avec l’orthographe des *a-nan* de Tchao Jou-koua, car le *nan* de Tchao Jou-koua, au xiii<sup>e</sup> siècle encore, se prononçait \**nam*, au lieu que le *nan* employé pour transcrire le nom d’Ānanda se terminait toujours, comme il convenait, par une nasale dentale et était alors *nan* comme aujourd’hui.” In his review of the *Ocean* he adds : “ C’est peut-être le Khmer *rām* ; cf. *Bull. de l’École Française d’extrême Orient*, vol. xviii, 1918, pt. ix, p. 9.”

Page 242<sup>n</sup><sup>3</sup>. The mystical number 108. See further Vol. VI, p. 14<sup>n</sup><sup>1</sup>. It is also used in documents before the name of the “ Mahārājas ” or high priests of the Bhattia caste. In any letter or statement containing a reference to one of these Gosains, the name of the individual invariably appears as “ 108 Devadīnandan Mahārāj ” or “ 108 Gokulnāthji Mahārāj.”

M. Pelliot refers me to Bunyiu Nanjio’s *Catalogue of the Chinese Translation of the Buddhist Tripitaka*, 1883, No. 755 (on the 108 beads of the Buddhist rosary) ; and to W. F. Meyers, “ The Buddhist Rosary and its Place in Chinese Official Costume,” *Notes and Queries of China and Japan*, vol. iii, pp. 26-28. M. Pelliot is inclined to see in the number 108 a multiplication of the 12 months by the 9 planets. I notice another suggestion pencilled in the copy of Vol. I of the *Ocean* in the Roy. As. Soc. Library—namely, that it is obtained by the following arrangement of the lucky 3 :  $\{(3+3)(3+3)\} 3$ .

P. 245. Castes of sacred prostitutes. The Sūdra caste of Nāikins. One of their chief strongholds is a district in Goa, which fact may account partly for the suggestion, current in Bombay some years ago, that these women are descended from the illicit unions of Portuguese priests and Hindu women. Mr Edwards states that there is little evidence to support this view, and that it is more likely that the women were originally descended from the courtesans of Vijayanagar, who must have taken refuge in the villages of the Carnatic and the South Konkan, when the city was finally destroyed by the Mohammedans.

Reference should also be made to the Mur(a)li and Vāghe (or Waghya) orders of mendicants, of whom the former are girls and the latter are male children dedicated to the god Khandoba, of Jejuri (an incarnation of Śiva), in the Poona district. For further information see Balfour, *Cyclopædia of India*, under "Murli," vol. ii, p. 1012; and Russell, *Tribes and Castes of the Central Provinces*, "Waghya," vol. iv, pp. 603-606.

Page 248, line 5 of text from bottom. For "south of Tungabhadra" read "south of the Tungabhadra."

## VOLUME II

- P. 2n<sup>1</sup>. The title of Webster's play should be spelt "Dutchess of Malfey."
- P. 28, line 21. For "send" read "sent."
- P. 32, line 27. For "Youth" read "Truth."
- P. 37, line 19. For "as" read "was."
- P. 46, line 14. For "has" read "hast."
- P. 57n<sup>1</sup>. Horse. See M. Oldfield Howey, *The Horse in Magic and Myth*, 1923.
- P. 76n<sup>1</sup>. For a large number of "lost wife" and "declaring presence" variants see Bolte and Polívka, *op. cit.*, vol. ii, p. 329. Cf. also Coxwell, *op. cit.*, p. 471.
- P. 81. Rāhu and eclipses. Cf. the monograph of R. Lasch, "Die Finsternisse in der Mythologie und im religiösen Brauch der Völker," *Arch. f. Rel. Wiss.*, iii, p. 97.  
Lines 13 and 14 from bottom. For "Tsun Tsiu" read "Ch'un ch'iu." M. Pelliot says that the word *che* is *always* used for "eclipse" in the sense of "to eat." Since the beginning of the Christian era, however, the character has been added to "par l'addition de la clef de l'insecte" (laquelle clef s'applique aussi aux plus grands reptiles; son emploi ici paraît avoir pour point de départ l'idée du monstre-dragon qui cause les éclipses.)
- P. 103, line 10 from bottom. Eating of human flesh. See Coxwell, *op. cit.*, p. 246 *et seq.*
- P. 104n<sup>2</sup>. For the most recent work on Walpurgis night, Hallowe'en, etc., see chapter iv, "The Sabbat," of Montague Summers' *History of Witchcraft and Demonology*, London, 1926, pp. 110-172.
- Page 107n<sup>1</sup>. Overhearing. Sir George Grierson refers me to R. B. Shaw, "On the Ghalchah Languages (Sarikoli),"

- Journ. As. Soc. Bengal*, vol. xlv, pt. i, 1876, which contains a good example of the *motif*.
- P. 113<sup>n</sup><sup>1</sup>. Eating human flesh unknowingly. Cf. *Cento Novelle Antiche* (Gualteruzzi's edition, No. lxii).
- Pp. 117-120. Nudity in magic ritual. See further J. Heckenbach, *De Nuditate sacra*, 1911; S. C. Mitra, "On a recent instance of the use of the nudity-spell for Rain-making in Northern Bengal," *Journ. Anth. Soc. Bombay*, vol. xii, 1924, pp. 919-926; R. O. Winstedt, "Notes on Malay Magic," *Journ. Malay Br. Roy. As. Soc.*, vol. iii, pt. iii, December 1925, p. 6; Briffault, *The Mothers*, 1927, vol. iii, pp. 209, 304.
- P. 136<sup>n</sup><sup>1</sup>. Conception through eating fruit, etc. See Briffault, *op. cit.*, vol. ii, pp. 457, 458.
- P. 152<sup>n</sup><sup>4</sup>. Snakes. See further Vol. VII, pp. 233-240.
- P. 169. Jewel-lamps. In Kāḥaṇa's *Rājatarāṅgiṇī* (iv, 15) we read of "lamps formed of jewels (*maṇidīpikā*)."  
Stein (vol. i, p. 121<sup>n</sup><sup>15</sup>) says a lamp is meant in which a shining jewel takes the place of a burning wick.
- P. 190<sup>n</sup><sup>1</sup>, line 8. The *Mélusine* reference should read "vol. i, col. 447."
- P. 196<sup>n</sup><sup>1</sup>. The Two Brothers. See Bolte and Polívka, *op. cit.*, vol. i, p. 542.
- P. 223<sup>n</sup><sup>1</sup>. Forbidden chamber. See Bolte and Polívka, *op. cit.*, vol. i, pp. 20, 409; and Coxwell, *op. cit.*, p. 555.
- P. 224<sup>n</sup>. Gil de Rais and Bluebeard. See Vincent and Binns, *Gilles de Rais*, London, 1926, especially the Bibliography in Appendix VI.
- P. 263. Umbrellas — other forms of the Greek equivalent are *σκιάδιον* and *σκιανδίσκη*. See Smith's *Dictionary of Greek and Roman Antiquities*, under "umbraculum, umbrella," which includes the earliest Greek references from Anacreon, Aristophanes, etc. A woodcut is given from Millin's *Peintures de Vases Antiques*, showing the Greek umbrella in use. The original plate (No. lxx, vol. ii, p. 113) is well worth looking up. The whole work is a masterpiece of the engraver's art. See further Daremberg and Saglio, *Dict. des antiquités grecques et romaines* under "umbrella" and "umbraculum." The article in question seems to have been brought to Greece from the Middle East, like pheasants, peacocks and peaches, not later than the early part of the fifth century B.C.



- Page 264, line 13. For "eleventh century B.C." read "second century A.D."
- P. 280<sup>n5</sup>. For "Bowick" read "Bonwick."
- P. 281, line 5. For "*Exercito*" read "Esercito."
- P. 289<sup>n3</sup>. Insert "*Hebræischen*" before "*Uebersetzungen*."
- P. 289<sup>n4</sup>. For "*Biblioth.*" read "*Bibliographie*."
- P. 294<sup>n2</sup>. For "Atti, Series IV, . . ." read "*Atti dell' Accademia dei Lincei, Serie IV, . . .*"
- P. 300<sup>n1</sup>. For "*veneris*" read "*venenis*." Omit "2" after "fol."
- P. 302<sup>n1</sup>. Cf. Vol. VIII, p. 245. Clusius wrote a *résumé*, not a translation, of Orta. Markham's work is not a translation of Clusius, but of the original *Coloquios dos simples of da Orta*.
- P. 306<sup>n1</sup>. Proxies at marriages. See further Briffault, *op. cit.*, vol. iii, pp. 223-226. For mechanical defloration of girls see *ditto*, p. 319.
- P. 307<sup>n2</sup>. Snake=phallus. See Eisler, *Weltenmantel u. Himmelszelt*, 1910, p. 123; and Briffault, *op. cit.*, vol. ii, pp. 664-669.
- P. 308<sup>n2</sup>. Syphilis. Add to note: A. F. Chamberlain, "Disease and Medicine (American)," *Hastings' Ency. Rel. Eth.*, vol. iv, p. 732.
- P. 310<sup>n3</sup>. Cf. the story of how the enemies of Francis I of France encompassed that monarch's death in 1547. They poisoned his concubine with syphilis germs.

## VOLUME III

- P. 2<sup>n2</sup>. Cf. Hiranandra Shastri, "The Origin and Cult of Tārā," *Mem. Arch. Surv. India*, No. 20, Calcutta, 1925.
- P. 20<sup>n1</sup>. Self-mutilation. See Bolte's edition of Pauli's *Schimpf und Ernst*, vol. ii, pp. 258, 259.
- P. 21, line 13 from bottom. Delete "Orestes."
- P. 21, line 5 from bottom. Circumcision, infibulation, excision. See Briffault, *op. cit.*, vol. iii, pp. 320-333.
- P. 28<sup>n1</sup>. Faithful John. For references to Grimm, No. 6, see Bolte and Polívka, *op. cit.*, vol. i, pp. 42-57.
- P. 29, line 12. For "Ahichchhatra" read "Ahichchhatrā."
- P. 40<sup>n1</sup>. Mechanical doll. See Coxwell, *op. cit.*, p. 858
- Page 52<sup>n</sup>. Worms in teeth. Add to note: "See also Codrington, *The Melanesians*, Oxford, 1891, p. 193; J. Batchelor, *The Ainu and their Folklore*, London, 1901, p. 293; C. S.

Myers, "Disease and Medicine (Introductory)," Hastings' *Ency. Rel. Eth.*, vol. iv, p. 724.

- Pp. 56-59. Automata. M. Pelliot refers me to Gaṇapati Sâstri's edition of *Samarāṅgaṇasûtradhâra*, thought to date back to the eleventh century. In the Preface to vol. i (Gaekwad's Oriental Series, No. xxv, Baroda, 1924) we are told that chapter xxxi "contains descriptions of various kinds of machines that are not found in other Silpa works, such as the elephant-machine, wooden bird-machine travelling in the sky, wooden *vimana* machine flying in the air, doorkeeper-machine, soldier-machine, etc. See also the Preface to vol. ii (G. O. S., No. xxxii). See S. Lévi, *Journ. As.*, vol. ccviii, 1926, pt. ii, p. 379. Automata figure also in the several tales in the Chinese Tripitaka (see Chavannes, *Cinq Cents Contes et Apologues*, vol. ii, p. 12, No. 163; vol. iii, pp. 167, 170, 171, No. 427). Cf. the tale of the Mechanician and the Painter in Schiefner and Ralston's *Tibetan Tales*, p. 361.
- P. 57, line 1. Vitruvius did not write till after Cæsar's death, so is more properly a contemporary of Augustus.
- P. 63. Overhearing. Add Coxwell, *op. cit.*, p. 163, and Bolte and Polívka, *op. cit.*, vol. i, p. 53n<sup>1</sup>.
- P. 75. "Doctor Knowall" *motif*. See also Coxwell, *op. cit.*, pp. 193 *et seq.* and 244, 245; cf. Wesselski, *Märchen des Mittelalters*, pp. 242, 243.
- P. 76. line 4 from bottom. For "Irubriani" read "Imbriani."
- P. 105n, line 15. For "Cabnoy" read "Carnoy."
- P. 118n<sup>1</sup>. The *Cento Novelle Antiche*. The reference to No. 74 of this collection (occurring again in Vol. V, p. 13n<sup>1</sup>) is to the edition of Borghini, and not to that of Gualteruzzi. The same applies to No. 68, quoted in Vol. II, p. 113n. Owing to the importance of this pre-Boccaccio work, and to the fact that its early history is uncertain, no excuse will be made for the following bibliographical notes.

The work in question is thought to have been compiled by one or more authors at the end of the thirteenth or first quarter of the fourteenth century. It was edited by Carlo Gualteruzzi in 1525 (2nd ed., Milano, 1825), and his hundred tales agree with seven out of the eight known manuscripts. There is also another edition, without date or place, considered by some to be earlier. A

copy of this is in the British Museum. I have compared the two copies very carefully and have come to the conclusion that the undated one is *later* than 1525. In the first place, the "errata" of the dated edition are almost entirely found corrected in the undated edition, and both the length of page and lack of abbreviated forms would seem to support this view. (Cf. Brunet, *Manuel du libraire*, vol. i, cols. 1736-1738.) Panzer (*Annales Typographici*, vol. i, p. 410) speaks of a 1482 edition, but nothing is known of it, and it may even have been an unrecorded version of the *Decameron*! See Biagi, *Le Novelle Antiche dei Codici Panciatichiano-Palatino*, pp. lx-lxii. With regard to the title of the work, Gualteruzzi calls it *Ciento Novelle Antike*, but it was later known as *Il Novellino*, and thus has occasionally been confused with Masuccio's work of fifty tales bearing the same name.<sup>1</sup>

The second editor of the *Cento Novelle* was Vincenzo Borghini, who issued his *Libro di Novelle et di bel Parlar Gentile*, Florence, in 1572. It contains several fresh tales, and the order of most of the others is altered. Of the eight codexes, that known as the Panciatichianus is the most interesting, as it contains about thirty tales and proverbs not found either in Gualteruzzi or Borghini. It was published in 1880 by Biagi, who has included a most useful bibliography, with notes on the different MSS. (see p. lx *et seq.*).

An English translation by Storer has recently (1925) appeared. Except for tales 57, 58, 80 and 86 it follows Gualteruzzi's original text.

Page 127, lines 12-15. Amphitryon and Alcmene. See Pausanias' Book V, xviii, 3, and Frazer's note, vol. iii, p. 613.

P. 152, line 6. Momīāī, or Mōmiyāī. This word means literally "extract of mummie" (mōmiyā), and originally meant this. In India it is properly a kind of bitumen said to be brought from Persia and elsewhere (*mōmiyā* is a Persian word). In Bihar the word is corrupted to *mīmiyāī*. Cf. Grierson, *Bihar Peasant Life*, § 1158. "It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent."

<sup>1</sup> Another collection with a similar title is Sansovino's *Cento Novelle*.

Page 161<sup>n1</sup>, line 7 from bottom. For "Ahmadābād" read "Aḥmadābād."

P. 201 *et seq.* Magic circle. Cf. the story of Antiochus in Livy, xlv, 12, for an interesting use of the circle. The most complete treatment of the circle in classical religious and magical use is Eitrem, *Opferritus und Voropfer der Griechen und Römer*, chapter i, "Der Rundgang," pp. 6-75. Delete lines 6 and 7 from bottom on p. 201 (*i.e.* the references to Bouchet and Major).

P. 205, line 1. For "A. and W. Schott" read "A. and A. Schott."

P. 222<sup>n1</sup>. See also Coxwell, *op. cit.*, p. 241.

P. 225<sup>n2</sup>. This is a variant of the "Declaring Presence" motif. See further Coxwell, *op. cit.*, p. 859.

P. 230<sup>n3</sup>. For "viii, 355" read "viii, 855."

Pp. 236-239. "Magic Obstacles" motif. Sir George Grierson sends me the following translation of a "magic obstacles" tale told by the Pashais, a Dard tribe of Laghman in East Afghanistan. It occurs in its original form in the *Linguistic Survey of India*, vol. viii, pt. ii, p. 109 *et seq.*

"There was a king who had one son and one daughter. The girl was a cannibal. The brother fled from her, and settled in another country, where he lived with a woman. He spent a long time there, and always kept two dogs. He returned to his father's city and found it desolate [his sister having eaten up everyone]. Only his sister was there. She made preparations for eating him, and he became afraid. She said to him: 'I am going to eat you.' The brother replied: 'Good! Take a sieve and bring water in it from the river, and come back when you have sharpened your teeth.' The sister went to the river, but before she started she put a drum before him and told him to keep beating it. He caught a rat and put it on the drum. The rat jumped about [on the drum] and made it sound, and [while it did so] the boy ran away. The sister returned, and found her brother missing. She pursued him. When she began to overtake him, he dropped a needle which became a mountain. She climbed this with great difficulty. Again, he threw down salt. It also became a mountain. She climbed this with great difficulty. Again, he threw down soap. It also became a mountain, and she ascended to the top. The brother then ascended a tree, and she came below

it. Just as she was about to eat her brother, his dogs arrived. He called to them: 'Eat her in such a way that not a drop of her blood falls to the ground.' The dogs immediately tore her to pieces."

Page 247<sup>n</sup>1, line 1. For "thirteenth" read "twelfth."

Pp. 250-251. "Impossibilities" *motif*. For the tale of Pharaoh Nectanebo and Lycerus, King of Babylon, as related in a Syriac MS. (Cambridge Univ. Col. Add. 2020=S<sub>2</sub>) see Conybeare, Harris and Lewis, *Story of Ahikar*, pp. 77, 78.

There is an amusing story told in Naṣr al-Dīn (see Arratoon, *Gems of Oriental Wit and Humour*, p. 32) in which Hajja was entertaining guests. He borrowed a large copper pot from his neighbour. When returning it, he gave one of their own small pots with it. The neighbour asked what this meant. He replied that their big copper had given birth while in his house. The little one was therefore its baby. The neighbour took both in. On another occasion Hajja called again and took the large copper pot, but this time he did not return it. On being asked for it he very much regretted to have to inform the owner that his pot was dead. "Dead!" said the owner; "how can you make such a felonious assertion!" "Oh," said Hajja, "so you are incredulous! How easily you admitted the possibility of its being able to give birth to a child on the day when I gave you a smaller copper pot with it; and now I tell you she is dead, poor thing!"

In commenting on my note, M. Pelliot gives some interesting information on "Impossibility" expressions. "La 'corne de lièvre' est un terme usuel dans l'Inde," he says, "pour désigner quelque chose d'impossible, et l'expression se retrouve dans la littérature chinoise. Comme en chinois la 'corne de lièvre' (*t'ou-kiao*) est souvent associée au 'poil de tortue,' il paraît bien que ce soit une expression bouddhique venue de l'Inde, car la 'corne de lièvre' et le 'poil de tortue' se trouvent, je crois, pour la première fois en chinois dans la traduction du *Parinīrvāṇasūtra*. L'expression a dû devenir assez populaire quisque les Japonais l'ont adoptée, en valeur purement phonétique, pour écrire le terme japonais *tokaku*, 'en tout cas,' 'après tout.'"

Numerous English expressions, such as "making a silk

- purse out of a sow's ear," "squaring the circle," "gathering grapes from thistles," etc., will occur to readers.
- Page 268<sup>n1</sup>. Cutting off heads. See also Hartland, *Legend of Perseus*, vol. iii, p. 23; various references in Dawkins, *Modern Greek in Asia Minor*, pp. 226, 226<sup>n2</sup>, 373; and Coxwell, *op. cit.*, p. 88.
- P. 272<sup>n1</sup>, line 1. Amys and Amylion. See Chauvin, *op. cit.*, viii, p. 195.
- P. 280. Letter of Death. Add to note: See Chauvin, *op. cit.*, viii, pp. 145-147.
- P. 287<sup>n1</sup>. For an amusing "loaning wife" tale see *Nights*, Burton, vol. vi, p. 150; and Chauvin, *op. cit.*, viii, p. 44.
- P. 303 *et seq.* Sneezing. As a bad omen it is frequent in Indian folklore. See Waterfield's *Lay of Alha*, pp. 115, 193, 197-198. The omen generally turns out to be true, but in one or two cases Rājapūts refuse to be frightened by it and win through. See "The Lay of Brahma's Marriage," *Bull. School Orient. Studies*, vol. ii, pt. iv, p. 587.
- P. 321, line 18. Eunuchs. Hijra. The word *hijra* means both "eunuch" and "hermaphrodite." In the nineties of the last century Sir George Grierson was informed on good authority that there was a colony of hermaphrodites at Pandua in the Hooghly District of Bengal. People who have seen and examined them say that the hermaphroditism seems to have been congenital.
- P. 327, line 6. For "Tungabhadra" read "Tuṅgabhadra."
- P. 329. Add to Eunuch bibliography: H. R. M. Chamberlain, *The Eunuch in Society*, London, 1927 (privately printed). See also Briffault, *op. cit.*, vol. iii, p. 213.

## VOLUME IV

- P. 10. The Greek quotation should, of course, read: χαλκίδα  
κυκλήσκουσι θεοί ἄνδρες δὲ κόμινδιν . . .
- P. 14. "Le cheval," says M. Pelliot, "paraît en réalité avoir joué un rôle assez faible dans les anciens sacrifices chinois; cf. Granet, *Danses et légendes de la Chine ancienne*, Paris, 1926, pp. 153-154."
- Page 16, lines 27, 28. Woman fertilised by horse. See A. M. Hocart, "Phallic Offerings to Hathor," *Man*, October 1926, No. 128, p. 192 (also printed, by some curious

- mistake, in *Man*, July 1927, No. 92, p. 140); Briffault, *op. cit.*, vol. iii, p. 188.
- P. 51, line 9 from bottom. For "myiard" read "myriad."
- P. 69n<sup>1</sup>, line 4. For "Engyion" read "Engyon." The mothers. See C. Hülsen, in Pauly-Wissowa, *Realencyclopädie*, v, 2568; and Briffault, *op. cit.*, vol. iii, p. 46 *et seq.*
- P. 80n<sup>1</sup>, last line. For "227" read "226."
- P. 126, line 9. Daśaratha. See N. B. Utgikar, "The Story of the Daśaratha Jātaka and of the Rāmāyaṇa," *Journ. Roy. As. Soc.*, Centenary Supplement, October 1924, pp. 203-211.
- P. 129n, line 5. For "Tunghwan" read "Tung-hun-hou." For trees and flowers of precious materials *cf.* *Artibus Asiae*, 1927, p. 71. [Pelliot.]
- P. 177n<sup>1</sup>, line 5. For "ther ain-cloud" read "the rain-cloud."
- P. 185. For the most recent article on Śvetadvīpa, see W. E. Clark, "Śākadvīpa and Śvetadvīpa," *Journ. Amcr. Orient. Soc.*, vol. xxxix, pt. 4, October 1919, pp. 209-242.
- P. 229n<sup>2</sup>, last line. After "1881" add "p. 161." The article was reprinted in the *Indian Antiquary*, vol. x, 1881, pp. 292, 293.
- P. 257, line 20. Opium. "Le suicide par l'opium en Chine est moderne." [Pelliot.]
- P. 272, line 13. Widow-burning. For "p. 153" read "pp. 44, 45." Add to bibliography: Tylor, *Primitive Culture*, vol. i, p. 459 *et seq.*; F. E. Maning, *Old New Zealand*, London, 1863, p. 172 *et seq.*; H. Ling Roth, *Great Benin*, Halifax, England, 1903, p. 43; J. Erskine, *Journal of a Cruise among the I<sup>s</sup>. of the Western Pacific*, 1853, p. 228; Winternitz, "Die Witwenverbrennung," *Die Frau in den indischen Religionen*, S. A. aus dem Archiv für Frauenkunde und Eugenik, vol. iii, pp. 55-85, Leipzig, 1920; Winternitz, "Die Witwe im Veda," *Wiener Zeitschrift f. Kunde des Morgenlandes*, vol. xxix, p. 172 *et seq.*; Zachariae, *Kleine Schriften*, Bonn and Leipzig, 1920, p. 33 *et seq.*

The *satī* stones in the Bombay Presidency have been recently described by G. V. Acharya, *Proc. Third Oriental Conference*, Madras, 1925, p. 237 *et seq.* The latest article on *satī* I have seen is E. Thompson, "The Suppression of Suttee in Native States," *Edinburgh Review*,

April 1927, pp. 274-286. He is shortly issuing a work on the whole subject.

Page 292. To the Nala bibliography add : Liebich, *Sanskrit-Lesebuch*, Leipzig, 1905 (containing the *Nalopākhyāna* with Rückert's translation); Fritze, *Nal und Damayanti, metrische Uebersetzung*, Berlin, 1910; Caland, *Savitri und Nala*, Utrecht, 1917; Winternitz, *Geschichte der indischen Litteratur*, vol. i, p. 327; S. Lévi, *La Légende de Nala et Damayanti*, "Les Classiques de l'Orient," Paris, 1920; A. F. Herold, *Nala et Damayanti*, Paris, 1923; Dumont, P. E., *Histoire de Nala*, Bruxelles, 1923; and N. M. Penzer, *Nala and Damayanti*, London, 1926.

## VOLUME V

- P. 11n<sup>1</sup>. Gold-spitting. Add to note: For a similar trick played by the courtesan see Bolte and Polívka, *op. cit.*, vol. iii, p. 3 *et seq.*; Aarne, *Vergleichende Märchenforschung*, p. 83 *et seq.*; and cf. Krohn, *Anzeiger der Finnisch-Ugrischen Forschungen*, p. 4 *et seq.* See further the note on "gold-spitting" by Professor Halliday on pp. 164, 165 of this volume.
- P. 66, line 9 from bottom. "Where mice nibble iron." For classical references see Knox—Headlam, *The Mimes of Herodas*, iii, 76, p. 153; and Weinrich's note on Seneca, *Apocolocyntosis*.  
Professor Halliday informs me that in Greek and Roman usage the proverb usually means a country so poor that mice have to gnaw iron in desperation [*cf.* our "poor as a church mouse"]. It means the "land of nowhere" only secondarily and less usually.
- P. 80n<sup>2</sup>. Faithless wife. Add to note: Chauvin, *op. cit.*, viii, p. 120.
- P. 117. The servant who looked after the door. I find this in the Persian (?) collection of "fool" stories, *Mutāyabāt i Mullā Naṣr al-Dīn*. (A.H. 1305). See N. Arratoon, *Gems of Oriental Wit and Humour . . . of Molla Nasraddīn*, Calcutta, 1894, p. 15.
- P. 122n.<sup>1</sup> The woman with a hundred lovers. Add to note: See further Wesselski, *Märchen des Mittelalters*, pp. 185-187.
- P. 132n.<sup>2</sup> Imaginary debt and payment. Very similar to the Japanese story about the smell of fried eels is an



amusing tale in the *Cento Novelle Antiche* (Gualteruzzi, No. ix). Here a poor Saracen holds a loaf over the pot of a cook, thus letting the savoury steam soak into it. The cook demands payment, and finally the case is submitted to the "wise men" of the country. It is decided that as the cook takes money for the food he sells, he must in this case, where he has sold only steam, be content with the *sound* of money as payment.

Page 158*n*. Grateful animals. Add to note: See also Coxwell, *op. cit.*, pp. 259, 260.

- P. 166. Pretending to be dead. In the Persian collection of Naṣr Al-Dīn are two stories not merely of pretending, but actually of believing that death had occurred. In the first (Arratoon's translation, p. 35), Hajja's death is foretold when his donkey should neigh three times. When this happened he concluded he must be dead, and insisted on being conveyed to the cemetery. The "mourners," however, lost their way, whereupon Hajja raised himself from the bier and, pointing in a certain direction, exclaimed: "That was the way I always went to the cemetery when I was alive."

The second tale (Arratoon, p. 47) relates how Hajja once asked his wife what were the signs of death. She replied that when a man's body and hands were cold he was dead. One very cold day, while ascending a hill with his donkey, he chanced to feel his hands and then his body. Both were cold, so he concluded that he must be dead. Accordingly he lay down on the hill. Meanwhile a number of wolves approached his donkey and tore it into pieces. Hajja cried out: "Oh, ye wolves, eat the donkey, for the owner is dead; if I was alive be sure I would have made it hot for you!"

- P. 168. "Story of the Fools and the Bull of Śiva." Cf. the story in the *Linguistic Survey of India*, vol. v, pt. ii, p. 161 *et seq.* The animal here is not a bull, but an elephant.
- P. 186. "Story of the Rogue who managed to acquire Wealth by speaking to the King." A comical repetition of the above was actually witnessed by Sir George Grierson in India. He describes the incident as follows:

"In a certain district there was a planter—a most popular man, but so hard up that he had exhausted all his credit, and the Indian bankers refused to advance him money necessary for his outlay. It chanced that at

this time the Lieutenant-Governor of Bengal was making an official visit to the headquarters of the district, and was arriving by special train. The planter, whom we may call 'X,' met the train at a watering-station some twenty miles from the terminus, and asked the aide-de-camp for permission to travel by it, as he was in a hurry. The aide-de-camp welcomed him, and gave him the lift. At the terminus 'X' issued from the train in the midst of the Lieutenant-Governor's staff, the observed of all observers—there being, of course, an assembly of notables (including the chief bankers) to welcome the Lieutenant-Governor.

"It was said that, after this, 'X' enjoyed a temporary almost unlimited credit in the local money market. I saw the arrival of 'X' with my own eyes, and heard the amused and admiring talk of his fellow-planters."

Page 193. Note on Nail-marks and Tooth-bites. For a reference to amorous scratches see the description of the *svayamvara* in Kālidāsa's *Raghuvamśa*, vi, 17.

P. 194, line 33. For "*Daśanchachhedya*" read "*Daśanachhedya*."

P. 218 *et seq.* The Burzoe legend. Sir Denison Ross has now added to his authoritative Foreword to Vol. V by a note in *Journ. Roy. As. Soc.*, July 1926, pp. 503-505, and an article in *Bull. School Oriental Studies*, vol. iv, pt. 3, 1927, pp. 441-472, entitled "An Arabic and a Persian Metrical Version of Burzoe's Autobiography from 'Kalila and Dimna.'" The Persian version is by Qānī'ī, of which a unique MS. is preserved in the British Museum, and the other MS. is by Naqqāsh, of which only two copies are known to exist. Owing, therefore, to their great scarcity, their reproduction with notes forms an important addition to *Pañchatantra* research. See Pelliot's remarks in *T'oung Pao*, vol. xxv, 1927, p. 136.

P. 255 *et seq.* The classical versions of the story of Rhampsinitus. Professor Halliday tells me that it is almost certain that the tale dates back to the *Telegonia* of Eugammon of Cyrene, the last of the cyclic poets. He mentions the gift of a bowl ornamented with scenes from the history of Agamedes and Augeas. No other story is known which would correspond to the drawings. If this is accepted, the tale must have been known to

the Greeks before the time of Herodotus. This does not affect my contention that it is of Egyptian origin. On the contrary, if anything, it supports the view, for even Eugammon is "Eugammon of *Cyrene*."

See further Pauly-Wissowa, *Realencyclopädie*, under "Agamedes."

As regards analogues of the story, I have received two versions. As the first is unpublished, I give the *résumé* of it as sent me by Colonel Lorimer (via Sir George Grierson). It is from Gilgit, an outlying province in the extreme north-west of India, and is in the Shina language.

A father and a son, expert thieves, made a hole in the wall of the King's Treasury, by quite ordinary means, and carried off all the King's treasures. They returned again to search for more loot. The father entered the Treasury, while the son remained outside. The father knocked down some pots, and so woke up the guards, who seized him. He tried to escape by the hole, and a tug-of-war followed, the guards pulling him inwards by the legs, and the son pulling him outwards by the head. Finding he could not get him out, the son cut off the father's head and went off with it. In due course the King had the decapitated body hung up to act as a trap for its mourning relatives.

After that the detail is different. The mother succeeds in relieving her feelings with impunity in the presence of the corpse by dropping and breaking a gourd of milk as she passes it, and ostensibly weeping over the lost contents.

Then follow several episodes in which the thief soon gets the better of his would-be captors. There is a lot about the flesh of a camel he killed and an old woman. This also appears in a Bakhtiārī story, in which also there is a dead hand (possibly arm), corresponding to Herodotus' dead arm.

In the Shina story the thief further wins the respect and enthusiastic approval of the king by dealing very adequately with another king who had insulted him, the thief's king, by refusing him his daughter as wife for his son, on the grounds of his inability to deal with the thieves in his kingdom. The thief not only secures the foreign king's daughter for his king's son, but also her sister for himself. In recognition of his ability in deal-

ing with foreign affairs his king makes him "King for External Affairs," retaining to himself only the control of "Internal Affairs."

"And so they continued to live happily, eating and drinking."

The other variant has been sent me by Professor T. F. Crane. It is to be found on p. 73 of C. C. Jones' *Negro Myths from the Georgia Coast*, Boston and New York, 1888. It is entitled "Brother Lion, Brother Rabbit, Brother Fox, and Brother Raccoon." It contains practically all the incidents of the Rhampsinitus story. The first few sentences, as transliterated from the negro vernacular by Professor Crane, will be sufficient to show its amusing style:

"Brother Lion, he keeps a bank. In that bank he has chickens, and hogs and sheep. Brother Fox is married to Brother Coon's daughter. Brother Fox's father-in-law is a rogue. Brother Coon and Brother Rabbit make a plan to rob Brother Lion's bank, and they used to take things out of it every now and then, and nobody can find out who does the stealing. Brother Fox, Brother Rabbit and Brother Coon, they were fast friends and kept constant company. Brother Rabbit tells Brother Lion that he knows the man who robs his bank, but he don't want to tell his name, and he advises Brother Lion to set a steel trap to catch the thief. Brother Lion does as he says, and the next night, when Brother Coon, Brother Fox and Brother Rabbit went to rob the bank again, Brother Coon walked on the trap and it caught him by the foot. The thing broke Brother Coon's leg, and it hurt him very badly, but he was afraid to holler, because if he did holler, he knew that Brother Lion was going to run there and kill him. So he lay down and moaned, and begged his friends to help him. Brother Fox and Brother Rabbit, they study over the thing, and they make up their minds if Brother Lion finds Brother Coon in the trap, he is going to kill not only Brother Coon, but will send and kill all the family. Then they conclude that the best thing to do is that Brother Fox, who is his son-in-law, must take a sword and chop Brother Coon's head off and bury it, and that he skin Brother Coon and bury his hide and his clothes, and leave Brother Coon naked in the trap, so nobody can tell who was caught. . . ."

Page 284. M. Pelliot says that a large portion of the *Ka-gyur* had been translated by the beginning of the eleventh century. He refers me to a Chinese version which was translated at the end of the third century (the exact date is uncertain). For this see E. Huber "Études de Littérature Bouddhique," *Bull. de l'École Française d'extrême-orient*, vol. iv, 1904, pp. 698-726 (701-707), and Chavannes, *Cinq cents contes et apologues*, vol. ii, pp. 380-388, and vol. iii, p. 146.

## VOLUME VI

- P. xxiii. Preface, line 9. For "sixteen (really fifteen)" read "seventeen (really sixteen)."
- P. 61, lines 2 and 3. The word *talisman*. In *Folk-Lore*, vol. xxxv, 1924, p. 230, Professor Dawkins points out that certain magical figures found in Thrace practically correspond to what we mean by *talisman*, and that the words used for them is *τελεσμα* from *τελῶ*, which, in the sense employed, means "to enchant." He considers it probable that both the English *talisman* and the Arabic *tilsam* are independent borrowings from the Greek. This would explain the final *n*, as the mediæval Greeks pronounced *τέλεσμα* as *τέλεσμαν*. There appears to be no semitic derivation for the Arabic word—a fact that supports the Greek origin.
- P. 118, line 9 from bottom. Feet turned wrong way. This is quite a common feature in Indian folklore. See Grierson, *Bihār Peasant Life* (1st ed.), p. 408, where the *kīchin* (a kind of lamia) has feet back to front. In this way the wise can recognise her. Some years ago Whitley Stokes told Sir George Grierson of an Irish legend, that when the devil wanted to say his prayers, he was unable to do so, because his knees bent the wrong way (backwards instead of forwards).
- P. 147, last line. For "ofnight" read "of night."
- P. 150n, line 7. The reference to Henderson's *Folk-Lore of the Northern Counties* is to the 1879 edition. The corresponding page to the first edition is 19.
- P. 150n<sup>1</sup>, line 2. For "Λαρικη" read "Λαρική."
- P. 166 (also p. 240). Fruit containing jewels or money. Cf. *Cento Novelle Antiche* (Gualteruzzi), No. lxxix.
- P. 191, line 12. *Sūdraka*. See Keith, *Sanskrit Drama*, pp. 128, 129.

- Page 231. Frame-story. Reference should be made to J. Przyluski, "Le Prologue-Cadre des Mille et une Nuits," *Journal Asiatique*, 1924, pp. 101-137.
- P. 241, line 16. The Chauvin reference should read ". . . v, pp. 144, 145."
- P. 242n<sup>1</sup>. For "vol. lxxiv, Leipzig, 1920" read "vol. lxxv, Leipzig, 1921." Francke has now published a further article on the Tibetan version of the Vetāla tales: "Zur tibetischen Vetālapancaviṃśatikā (Siddhikür)," *Zeitschr. d. d. morgen. Gesell.*, Neue Folge, Band II, Leipzig, 1923, pp. 239-254.
- P. 264, line 2. For "No. 2 of Jülg" read "No. 1 of Jülg."
- P. 264, line 3. For "No. 4 of Coxwell" read "No. 3 of Coxwell."
- P. 269, line 13. For "there s little in comimon" read "there is little in common."
- P. 273, last line. The *śabda-bhēdī* arrow, which strikes what is heard, is a familiar feature in Hindu legend. In the *Alhā* cycle of folk-epics, Prithirāj of Delhi has such an arrow, and with it hits the sword-wound of a severely wounded ally, so as to sew up the wound, and enable the ally to go on fighting.
- P. 282n<sup>6</sup>. Sirens. Add to note: V. Bérard, *Les Phéniciens et l'Odyssée*, vol. ii, p. 333 *et seq.*; and Daremberg and Saglio, *Dictionnaire des Antiquités grecques et romains*, vol. iv, pt. 2, pp. 1353-1355.
- P. 283n<sup>4</sup>. For "Brumond" read "Brumund."
- P. 286. The tale from the *Nights* is found also in the *Cento Novelle Antiche* (No. iii of Gualteruzzi's edition), where the boring-worm, horse and baker incidents are all repeated.
- P. 287. For another variant of the "lost-camel" story see *Linguistic Survey of India*, vol. viii, pt. i, p. 278.
- P. 287n<sup>3</sup>, line 3. For "translations" read "translation."
- P. 290n<sup>3</sup>. For "Sunblad" read "Sundblad."
- P. 291n<sup>4</sup>. For "1915" read "1885."
- P. 293. Add to the Andersen bibliography: L. M. Shortt, "H. C. Andersen and Fairyland," *Fortnightly Review*, July-December 1925, pp. 190-201; Clausen and Marr, "King, Queen and Knave," *Argosy*, vol. i, December 1926, pp. 145, 146.

## VOLUME VII

Page xxix. Change of sex. To the list by Dr W. N. Brown must now be added, "Change of Sex as a Hindu Story Motif," *Journ. Amer. Orient. Soc.*, vol. xlvii, 1927, No. 1, pp. 3-24. See further below.

P. 92<sup>n</sup><sup>1</sup>, line 4. Delete the "s" in "Egypts."

P. 103, line 17. "And kissed her." I believe I am correct in saying that this is the only time kissing is mentioned in the whole of the *Ocean of Story*. This seems extraordinary, especially when we remember the large number of love scenes introduced into the work, and the existence (from about A.D. 250) of Vātsyāyana's *Kāma Sūtra*, in which a complete chapter (iii) is devoted to the subject. The explanation must lie in the fact that kissing, as we understand it, was unknown in the Vedas and only rarely indulged in during the period assigned to the *Mahābhārata* (cf. Book III, chapter cxii, 12). Moreover, the "sniff-kiss" of the Vedas still exists in parts of India, as it also does among many Mongol and semi-civilised peoples. The kiss can be described as very rare among all the lower races, the typical primitive kiss consisting of the contact of the nose and cheek followed by inhalation. The mouth kiss would certainly be unknown in the time of Udayana and Naravāhanadatta. See further Hopkins, "The Sniff-Kiss in Ancient India," *Journ. Amer. Orient. Soc.*, vol. xxviii, 1907, pp. 120-134; and Crawley, "Kissing," Hastings' *Ency. Rel. Eth.*, vol. vii, pp. 739-744.

P. 107. Sandalwood. Among the earliest mediæval references may be mentioned that by the Chinese writer, Chau Ju-Kua. See Hirth and Rockhill's edition of his *Chu-fan-chi*, pp. 208, 209.

P. 126<sup>n</sup><sup>2</sup>, lines 3 and 4. The *Mélusine* reference should read "vol. i, col. 447."

P. 191<sup>n</sup><sup>1</sup>. The name of and reference to Professor Bloomfield's article should be corrected as follows: "On Recurring Psychic Motifs in Hindu Fiction . . .," *Journ. Amer. Orient. Soc.*, vol. xxxvi, pp. 57, 58.

P. 222 *et seq.* Change of Sex. As mentioned above, Dr W. N. Brown has recently issued an article on change of sex in Hindu fiction. Although the author was kind enough to send me proofs in advance for use in the *Ocean*,

my volume was already in print. The article in question is of great importance and, among many other things, clearly shows that stories of sex-changing water are quite common in folk-tales (at any rate in Hindu fiction). Thus my remark at the bottom of p. 225 requires qualification.

Dr Brown deals first with bathing in enchanted water, dividing the first section into (a) Change of man into woman—unexpected, unwelcome; (b) Change of woman into man—unexpected, welcome. The next sections deal respectively with change of sex as a curse or blessing; exchanging sex with a Yaksha; change brought about by magic objects and charms; resulting from righteousness or wickedness; and finally the origin of the notion of sex change.

Page 231. Pretended change of sex. See W. Crooke, "Simulated Change of Sex to Baffle the Evil Eye," *Folk-Lore*, vol. xxiv, p. 385; also Stein and Grierson, *Ĥatim's Tales*, pp. 29, 30. Sir George Grierson tells me that in the Rādhāvallabhī sect the men pretend to be Rādhā, and dress in women's clothes, even pretending to be disabled once a month like women.

P. 237, last line. This work will not be issued until early in 1928.

P. 250 *et seq.* Self-sacrifice. Dr W. N. Brown sends me the following additional references: *Ĥitopadeśa* (Narayana's version), iii, 7; Benfey, *Pantschatantra*, i, 414; Dracott, *Simla Village Tales*, p. 194; Pantalu, *Folklore of the Telugus* (3rd ed.), p. 51.

He would differentiate the versions: (1) The hero kills his son, and others of his family also die (*Vetālapañchavimśati*, *Ĥitopadeśa*); (2) No blood is shed (*Ṭūṭi-nāmah*, Dracott, Pantalu). The stories are related genetically within the two groups—that is, the modern Indian oral tales are derived from the Persian, not the Sanskrit.

P. 252, line 11. The boy's laugh. The *Forty Vazirs*. The same story, with minor variations, will be found in the *Linguistic Survey of India*, vol. viii, pt. 1, p. 367.

P. 270. Bibliography of the *Vetālapañchavimśati*. After "Gothenburg, 1901" add Deromps, M., *Les vingt-cinq récits du mauvais génie traduits de l'hindi*. Paris, 1912.



## VOLUME VIII

Page 19, line 21. "Festival . . . called Pongol." See the excellent description of this festival in Dubois, *Hindu Manners, Customs and Ceremonies*, 3rd ed., Oxford, 1906, p. 571 *et seq.*

P. 58<sup>n</sup><sup>1</sup>. "Bathing - dress dripping with moisture." Sir George Grierson sends me a possible explanation of *hṛita-vastrā* 'ardra-vasanā. He suggests that *vastra* means the outer garment, and *vasana* the under garment, the *vêtement d'intimité*. In Bengal women bathe with their under (and only) garment on them. This is very thin, and they walk home unconcernedly, almost nude, owing to the transparent wet clothes clinging to their limbs. Up-country Hindus are horrified at this, and there is a proverb about the Bengali woman "saying 'hethā hethā' when she means 'hither.' Modestly covering her face, and yet displaying her vulva; deserting her husband, and hastening to a lover—so shines in her glory the fair one of the noble Bangālī."

The swan-maiden puts her outer garment (her *vastra*) of feathers on the bank, but bathes in her *vasana*, which is, of course, wet when she comes out of the water. She is thus *ardra-vasanā*. As her outer garment of feathers has been taken away, she is also *hṛita-vastrā*.

P. 59<sup>n</sup><sup>3</sup>. Gold-spitting. I am indebted to Professor Halliday for the following note:—

The magical property of dropping or spitting gold, jewels (*vel sim*), habitually occurs in three groups of stories:

(I) In stories related to *Frau Holle* (Grimm, No. 24), in which two sisters meet with their respective deserts; it is frequently part of the good girl's reward that whenever she opens her mouth to speak, gold and jewels drop out of it, and part of the bad girl's punishment that toads or other vermin drop similarly from her lips. Gold-spitting of this type is irrelevant here.

(IIa) A donkey or other animal, which vomits or excretes gold, is frequently one of the *Magical Articles* acquired by the hero and stolen by the villain in variants of Grimm, No. 54 (see Bolte and Polívka, *op. cit.*, vol. i, p. 470 *et seq.*).

(IIb) A fictitious gold-dropping donkey figures in what

is really a burlesque form of *IIa*, the *Sham Magical Articles*, with which the clever hero dupes his adversaries (see Bolte and Polívka, *op. cit.*, vol. ii, pp. 1-18). Connected with this group, though it is more exactly to be classed as belonging to one of the hybrid forms mentioned below, is the fraudulent gold-spitting monkey of Vol. V, p. 11. For other examples where the gold-producing animal is 'salted' by being given gold pieces to eat, see Clouston, *Popular Tales and Fictions*, vol. ii, p. 274; Campbell, *Popular Tales of the West Highlands*, vol. ii, p. 247; Cosquin, *Contes Populaires de Lorraine*, vol. i, p. 108; *Journal of the Gypsy Lore Society*, 3rd series, vol. iv, p. 99; cf. also Dozon, *Contes Albanais*, No. 23, p. 177.

(*III*) In variants of Grimm, Nos. 60 and 85 (see Bolte and Polívka, *op. cit.*, vol. i, p. 542; vol. iii, p. 3), the hero acquires the gift of spitting gold, or, a somewhat more comfortable peculiarity, of finding gold beneath his pillow every morning, through having eaten part of a magical bird.

There is an obvious similarity between *II* and *III*, for it is usual in *III* for the hero to be deceived by a courtesan, who tricks him into betraying his secret, causes him to vomit the bird's heart (*vel sim*), and eats it herself. The hero ultimately is revenged by the discovery of a magic plant, by means of which he turns her into a donkey, or makes her nose grow indefinitely. In practice there are a good many hybrid versions intermediate between *II* and *III*. For example, the donkeyfying cabbage is often attached to form the *dénouement* of stories of type *IIa* in place of the magic club, in versions in which the villain is not an innkeeper but a courtesan. It is to this group, represented by *IIa* and *III* and their intermediate hybrids, that our gold-spitting hero belongs.

Page 111*n*<sup>3</sup>. The modesty of elephants. Professor Halliday refers me to a passage in Ælian, *De Natura Animalium*, i, 28:

“γυναικὸς ὥραιας τόδε τὸ ζῶον ἡττᾶται, καὶ  
παρὰλύεται δὲ τοῦ θυμοῦ ἐκκωφωθείς κάλλος.”

In viii, 17, the chastity of the elephant is lauded, and mention is made of its great modesty in sexual matters. The mediæval collection known as *Physiologus*,

or the *Bestiary*, relied on Ælian for much of its information. Being Christian allegories, the moral side of animals would be especially emphasised. Thus, in the *Gesta Romanorum* we should not be surprised to find an allusion to its modesty rather than its partiality to beauty.

Pages 227, 228. Swan-maidens. In tracing the swan-maiden story from India, I made no mention of Assam. Sir George Grierson refers me to a version current among the Angāmī Nāgas of the Assam Hills. It appears in the *Linguistic Survey of India*, vol. iii, pt. ii (Bodo, Naga and Kachin Groups), p. 219 *et seq.*, under the title of "How Jesu got a Goddess for his Wife." Here the article stolen is not a garment, but a head-band or rope used for carrying loads.

I have just noticed a much more developed and extremely interesting variant in Stack's *The Mikirs*, pp. 55-70. It is entitled "Story of Haratar Kunwa." After successfully evading death at the hands of his jealous brothers, Harata goes to live with his poor old grandmother. He discovers the bathing-pool of six beautiful maidens, who doff their clothes, bathe, and then fly away. After various stratagems Harata substitutes another petticoat (āpinī) for that discarded by the youngest, and only unmarried one, of the sisters. On donning it, she discovers her inability to fly. Thus the marriage takes place, but Harata is warned not to make her cook, and never to touch her hand or foot. This taboo incident is curious, as nothing comes of it in the story at all. The sequel to it must have been forgotten in transit. A son is born, and the family return to Harata's father and brothers. The beautiful bride is admired by everyone, but points out that if she had her own petticoat she would be much more lovely still.<sup>1</sup> In the absence of Harata, his father procures it—with the usual result. By holding on to the tail of a celestial elephant,<sup>2</sup> he arrives at the land of his beloved. He employs the "Declaring Presence" motif<sup>3</sup> by means of his ring and enters into the presence

<sup>1</sup> Cf. the Gypsy story, Vol. VIII, p. 219.

<sup>2</sup> Cf. the way Śaktideva reaches the City of Gold (Vol. II, p. 219), and the bull of Siva in Vol. V, p. 168.

<sup>3</sup> See Vol. II, p. 76n<sup>1</sup>.

of the whole Court, accompanied by his little son. The child runs to its mother, and in disgust the King of the Winds, who was about to marry the Princess, leaves the happy couple together. This is only a very brief *résumé* of the story, but it is an important variant and should not be overlooked.

Page 254<sup>n</sup><sup>3</sup>. For "*Aupapātckā*" read "*Aupapātikā*."

P. 270, line 9 from foot. For "Sheering" read "Sherring."

P. 272 *et seq.* Betel used as a challenge. Sir George Grierson tells me that a *bīṛā* (used in the sense of a single betel-roll) flung down on the ground is used as a kind of challenge. When a king wants some difficult or dangerous feat performed, he throws down in open court a *bīṛā* of *pān*. Whereupon the bravest of his knights picks it up and at once sets out on his adventures.

Readers will at once think of the well-known custom of flinging down a glove as a challenge. Here the use was symbolical. A "gage" originally signified only a pledge, and an article of value was actually deposited. In time the folded glove became the most handy symbol of such a bond, and its tendering was the accepted method of waging one's law. In the "wagers of battle" the glove was thrown on the ground as a challenge, which action was required by the "appellee" in answer to the charge of the "appellant."

At English coronations, up to the time of George IV, the "king's champion" challenged anyone to dispute his master's right to the throne by picking up the gauntlet flung down three times in succession.

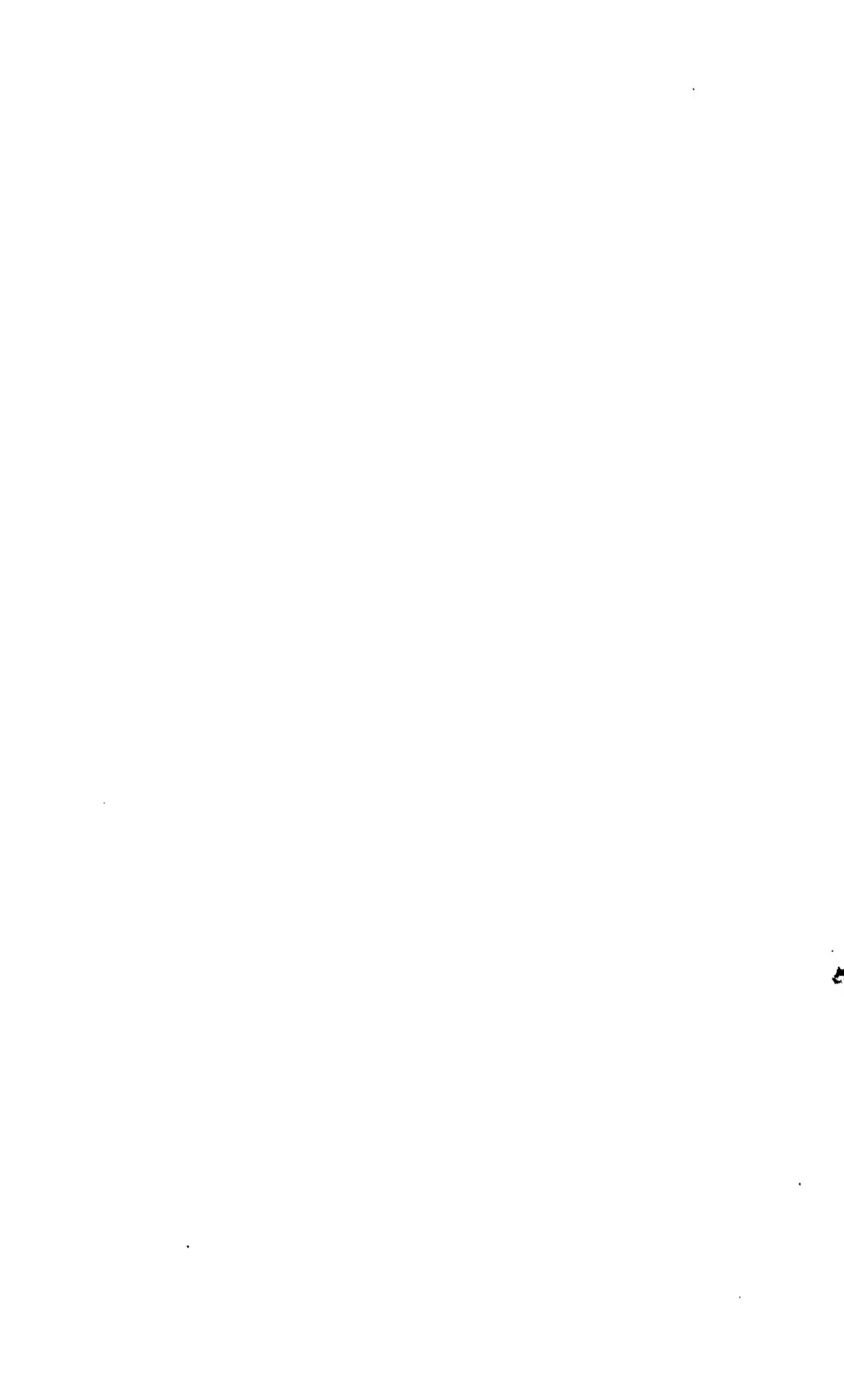
It would seem that the betel chew also is symbolical, and denotes friendship, duty, trust and devotion. The throwing of it would be a challenge by which the champion's self-assertion would be put to the test.

P. 318<sup>n</sup><sup>1</sup>, line 13. Read "Balfour's *Cyclopædia of India*, 3rd ed., 1885. . . ."

P. 314 *et seq.* Betel-chewing (Solomon Islands). See also W. G. Ivens, *Melanesians of the South-east Solomon Islands*, Ldn., 1927. Pp. 285-289.



## **BIBLIOGRAPHY**



## BIBLIOGRAPHY

THE following Bibliography, or, more correctly, Bibliographical Index, is *arranged alphabetically under authors*, whether the work in question be a series of volumes, a work in a single volume, an article in a periodical, or a short note of a few lines in some scientific journal.

Although it lays no claim to perfection, it is not a mere "list of books quoted," but is intended to be of individual use to the student of folk-lore and "storiology."

With this view in mind, I have added brief notes where I have considered them necessary. Wherever possible, I have personally examined every title-page, and have not copied the (often incorrect) references of other people. Thus I have discovered numerous mistakes in references quoted in the notes and Appendixes of the *Ocean*, all of which have now been corrected, and, in many cases, annotated. In consideration of the enormous amount of work this has entailed, I may perhaps be permitted to say that I consider this Bibliography by far the most difficult and laborious part of my whole work.

Some references have taken weeks to track down, owing to incorrect data, or to the fact that what was taken to be a "work" turned out to be an article in, say, some Slavonic periodical unrecorded at the British Museum or University libraries.

I have departed from the usually accepted method of merely giving details of each work itself by stating in addition exactly where the work in question is quoted in the *Ocean*. Surely the student wants to know in what connection an author has been cited, even if an actual quotation is not given. I consider that a Bibliography thus arranged serves a double purpose.

That such a method is not superfluous I know from personal experience, and am merely at pains to spare my readers



and fellow-students a similar experience.<sup>1</sup> A glance at the Bibliography will show that the name of a work appears in *italics*, while that of an article is placed between inverted commas. References to the *Ocean* are in brackets thus : [I, 263n<sup>1</sup>; II, 41n; VIII, 81].

Any explanatory notes follow in smaller type. In conclusion I would mention that the Bibliography can be used in conjunction with the Index (see Vol. X of the *Ocean*). The names of authors quoted appear in the Bibliography only, but their works and subjects referred to in them will be found indexed and cross-indexed in Vol. X.

[ANONYMOUS.] "Betel-nut Chewing." *The Leisure Hour*. Part 209. No. 907. Ldn. 15th May 1869. Pp. 311, 312. [VIII, 318n<sup>1</sup>.]

[ANONYMOUS.] "The Betel Tree." *Notes and Queries on China and Japan*. Edited by N. B. Denny. Vol. ii. Jan. to Dec. 1868. Sept. 1868. Pp. 136-139. [VIII, 289n<sup>2</sup>.]

This periodical seems to have been discontinued after the third volume, which ended in Dec. 1869.

[ANONYMOUS.] "Imports and Exports of Canton." *Chinese Repository*. Vol. ii. Canton. 1834. Pp. 447-472. [VIII, 303n<sup>3</sup>.]

The above periodical was completed in 20 vols. Canton. 1832-1851.

[ANONYMOUS.] *Ophiolatrea. An Account of the Rites and Mysteries connected with the Origin, Rise and Development of Serpent Worship*. . . . Ldn. 1889. [III, 142n<sup>1</sup>.]

[ANONYMOUS.] "Sandal-wood." *The Practical Magazine : An Illustrated Cyclopædia of Industrial Information, Inventions and Improvements, collected from Foreign and British Sources*. Vol. vii. No. 36. New Series. Ldn. Dec. 1877. Pp. 373, 374. [VII, 107.]

<sup>1</sup> Thus I naturally was anxious to know in what connection Frazer had quoted Tawney. No cross-references were given, but I found the work mentioned under "Katha Sarit Sāgara." I then had to go through each volume of the *Golden Bough* to discover where it was mentioned, and in what connection it was quoted. I have strictly avoided what appear to me useless references such as Frazer uses in his Bibliography—e.g. *Times*, *The*—weekly edition; *Daily Graphic*, *The*; *Athenæum*, *The*, etc., without any intimation whatsoever as to date, name of article or author!

- [ANONYMOUS.] "Shell-Money." *Ency. Brit.* 11th edit. 1911. Vol. xxiv. P. 833. [IX, 17n<sup>2</sup>.]
- [ANONYMOUS.] "The True Sandalwood of India." *Scientific American. The Weekly Journal of Practical Information.* Vol. cviii. No. 25. New York. 21st June 1913. P. 558. [VII, 107.]
- AARNE, A. *Vergleichende Märchenforschungen.* Suomalais-Ugrilaisen Seuran Toimituksia, xxv. (*Mémoires de la Société Finno-Ougrienne*, xxv.) Helsingfors. 1908. [IX, 141, 143, 155.]
- AARNE, A. *Verzeichnis der Märchentypen.* Helsingfors. 1910. FF Communications 3. [V, 281.]
- AARNE, A. *Finnische Märchenvarianten, Verzeichnis der bis 1908 gesammelten Aufzeichnungen.* Hamina. 1911. FF Communications 5. [V, 281.]
- ABANO, PIETRO D' (PETRUS DE APOÑO, APONENSIS). *Libellus (or Tractatus) de venenis.* [II, 300, 300n<sup>1</sup>.]
- This work was published alone, and also with his *Conciliator*, at various dates in fifteenth and sixteenth centuries. For full details of all Peter of Abano's works, see Lynn Thorndike, *History of Magic*, vol. ii, 1923, pp. 917-926.
- ABBOTT, G. F. *Macedonian Folklore.* Cambridge. 1903. [II, 70n<sup>2</sup>; III, 310, 310n<sup>4</sup>.]
- 'ABD ALLĀH IBN AHMAD. See under SONTHEIMER, J. VON.
- 'ABDU-R RAZZĀQ ('ABD UL-RAZZĀQ, or ABD-ER RAZZAK). See under ELLIOT, H. M., and MAJOR, R. H.
- ÅBERG, G. A. *Nyländska Folksagor.* Helsingfors. 1887. [V, 281.]
- ABŪ'L-FADL 'ALLĀMĪ (ABUL FAZL ĀLLĀMĪ). See under BLOCHMANN, H.
- ĀCĀRYA, MERUTUNGA. See under TAWNEY, C. H., *Prabandha-cintamani*.
- ACHARYA, G. V. "Memorial Stones in the Bombay Presidency." *Proceedings and Transactions of the Third Oriental Conference.* (22nd-24th Dec. 1924.) Madras. 1925. Pp. 237-241. [IX, 154.]
- ĀCHĀRYA, MĀDHAVA. See under COWELL, E. B., and GOUGH, A. E.
- ACHILLES, TATIUS. *The Loves of Clitopho and Leucippe.* [V, 200n<sup>2</sup>; VIII, 156n<sup>1</sup>.]
- ADAM OF COBSAM. See under FURNIVALL, F. J.
- AD-DAMĪRĪ. See under JAYAKAR, A. S. G.
- ÆLIAN (i.e. CLAUDIUS ÆLIANUS). *Varia Historia.* [VI, 294n<sup>1</sup>; IX, 47n<sup>3</sup>.] *De Natura Animalium.* [III, 116n; VI, 282n<sup>5</sup>; IX, 165.]

**AESCHINES.** *De male ob. legatione* (or more usually *De male gesta legatione*, or *De falsa legatione*). [II, 278.]

The above is the Latin title of *περὶ τῆς Παπαπροβέας*, the speech delivered by Demosthenes, which was answered by Aeschines in a speech of the same title.

**ÆSOP.** *Fables*. [I, 20n, 169; V, 43n<sup>2</sup>.] See further under JACOBS, JOSEPH.

**AFANASJEV, A. N.** *Narodnya russkija skazki*. 8 vols. Moscow. 1855-1863. [II, 202n<sup>1</sup>.]

**AFANASJEV, A. N.** *Narodnya russkija skazki*. 3rd edit. by A. E. Gruzinskij. 2 vols. Moscow. 1897. [VIII, 227n<sup>5</sup>.]

**A. F. F. and B. F. R.** See under [BURTON, R. F., and ARBUTHNOT, F. F.].

**AḤMAD, 'ABD ALLĀH IBN.** See under SONTHEIMER, J. VON.

**AIYAR, V. NATESA.** "Maredapalli Grant of Sri-Rāngaraya II; Saka 1497." *Epigraphia Indica and Record of the Archaeological Survey of India*. Vol. xi. Calcutta. 1911-1912. Pp. 326-336. [VIII, 254n<sup>4</sup>.]

**ALBERG, A.** See under STEPHENS, G. and CAVALLIUS, H.,

**ALBERTUS MAGNUS.** *Alberti Magni, de secretis mulierum Libellus, scholiis auctus et a mendis repurgatus. Ejusdem de virtutibus herbarum, lapidum et animalium quorundam Libellus. Item de mirabilibus mundi. . . . Adjecimus et ob materiæ similitudinem Michaelis Scoti philosophi de secretis opusculum. . . .* Amstelodami. 1669. [II, 299, 299n<sup>3</sup>.]

**ALEMANY (i.e. JOSÉ ALEMANY BOLUFER).** *La Antigua Versión Castellana del Kalila Y Dimna Árabe de la Misma*. Madrid. 1915. [V, 237.]

**ALĪ 'AZĪZ EFENDI.** See under GIBB, E. J. W., *Story of Jewād*.

**AL-JAZARĪ.** See under COOMARASWAMY, A. K.

**AL-KAZWĪNĪ, or QAZWĪNĪ.** See under ETHÉ, HERMANN.

**ALLEN, C. G.** *L'ancienne version espagnole de Kalila et Digna. Texte . . . précédé d'un avant-propos et suivi d'un glossaire. Thèse présentée . . . par . . .* Macon. 1906. [V, 237.]

**ALLEN, J.** "Māyā." Hastings' *Encyclopædia of Religion and Ethics*. Vol. viii. 1915. Pp. 503-505. [VI, 35.]

**AL-MUFADDAL IBN SALĀMA.** See under MUFADDAL IBN SALĀMA, AL-.

**ALPHONSUS, PETRUS.** *Disciplina Clericalis*. (Catalogued in the Brit. Mus. under "Alfunsi (Petrus) formerly Rabbi Moses Sephardi.") [I, 169; III, 118n<sup>1</sup>; V. 13n<sup>1</sup>.] See further under HULME, W. H.

**AL-THA'ĀLIBĪ.** See under ZOTENBERG, H.

ALVIELLA, G. D'. See under D'ALVIELLA, G.

AMHERST OF HACKNEY, LORD, and BASIL THOMSON. *The Discovery of the Solomon Islands by Alvaro de Mendaña in 1568. Translated from the Original Spanish Manuscripts. Edited, with Introduction and Notes, by . . . Hakluyt Society.* Ldn. 1901. [VIII, 314, 314n<sup>2</sup>.]

The above volumes form Nos. vii and viii of the Second Series.

ANARYAN. See under [ARBUTHNOT, F. F.].

[ANCILLON, C.] *Traité des Euneuques, dans lequel on explique toutes les différentes sortes d'euneuques.* . . . Paris. 1707. [III, 328.]

ANCONA, A. D'. See under D'ANCONA, A.

ANDERSEN, H. C. *Eventyr fortalte for Børn.* Copenhagen. 1835. [VI, 288, 290.]

ANDERSEN, H. C. "King, Queen and Knave." Introduction by Prof. Julius Clausen, Royal Librarian at Copenhagen. Translated by Hamilton Marr. *The Argosy.* Vol. i. No. 7. Dec. 1926. Pp. 145, 146. [IX, 161.]

This tale was recently discovered in MS. in the Collins' collection.

ANDERSEN, H. C. See also under BRÆKSTAD, H. L.; BRIX, HANS; CRAIGIE, W. A. and J. K.; LARSEN, K.; RUBOW, P. V.; SCHMITZ, V. A.; SCHWANENFLÜGEL, H.; SHORTT, L. M.; VEDEL, VALDEMAR.

ANDERSEN, DINES. See under FAUSBÖLL, V.; SÖRENSEN, S.

ANDERSON, W. "Die Meleagrossage bei den Tschuwaschen." *Philologus. Zeitschrift für das klassische Altertum und sein Nachleben* hrsq. von Otto Crusius. Vol. lxxiii. Leipzig. 1914-1916. Pp. 159, 160. [VIII, 107n.]

ANDERSSON, H. *Likspökets Tjugufem Berättelser, Göteborgs Kungl. Vetenskaps- och Vitterhetssamhälles Handlingar.* 4 följden, iii. Gothenburg. 1901. [VI, 226, 226n<sup>2</sup>.]

ANDREE, R. *Ethnographische Parallelen und Vergleiche.* Stuttgart. 1878-1879. [VI, 140.]

ANDREWS, J. P. *History of Great Britain, from the Death of Henry VIII to the Accession of James VI of Scotland to the Crown of England. Being a Continuation of Dr Henry's [q.v.] History of Great Britain.* . . . 2 vols. Ldn. 1796. [VI, 24n.]

ANIBAL, C. E. "Voces del cielo—A note on Mira de Amescua." *The Romanic Review.* Vol. xvi. Jan.-March. Pp. 56-70. New York. 1925. [IX, 141.]

ANSPACH, A. E. *De Alexandri Magni Expeditione Indica.* Ldn. 1903. [II, 282n<sup>1</sup>.]

ANSTEY, L. M. See also under BLOCHMANN, H.

APOLLODORUS. *The Library* (ΒΙΒΛΙΟΘΗΚΗ). [IV, 256; VI, 282, 282<sup>n</sup>; VII, 228<sup>n</sup>.] For other references see under FRAZER, J. G., *Apollodorus*.

APOLLONIUS. *Historia Mirabilium* (ΑΠΟΛΛΩΝΙΟΥ . . . κατεψευσμένη ιστορία ἢ ιστορίαι θαυμάσιαι). See vol. i, pp. 193-201 of I. L. Ideler's *Physici et Medici Græci Minores*. Berolini. 1841. [I, 39<sup>n</sup>.]

APOLLONIUS RHODIUS. *Argonautica*. [VI, 282, 282<sup>n</sup>; VII, 228<sup>n</sup>.]

APOLLONIUS OF TYANA. *Indian Travels*. [II, 108<sup>n</sup>.] See also under CONYBEARE, F. C.

APULEIUS. *Metamorphoses—The Golden Ass*. [II, 60<sup>n</sup>; III, 226<sup>n</sup>, 285<sup>n</sup>, 311<sup>n</sup>; VI, 56<sup>n</sup>; VIII, 56<sup>n</sup>.]

ARBER, E. See under GOSSON, S.

ARBMAN, E. *Rudra. Untersuchungen zum altindischen Glauben und Kultus*. Uppsala. 1922. [I, 206.]

[ARBUTHNOT, F. F.] *Early Ideas. A Group of Hindoo Stories*. Collected and collated by Anaryan. Ldn. 1881. [I, 236, 236<sup>n</sup>; IV, 48.]

This work consists of extracts from the *Pañchatantra*, *Hitopadeśa*, *Kathāsarit-sāgara*, *Vetālapañchavimśati*, etc.

[ARBUTHNOT, F. F.] See also under [BURTON, R. F., and ARBUTHNOT, F. F.].

ARFERT, P. *Das Motiv von der unterschobenen Braut in der internationalen Erzählungs-Litteratur*. . . . Schwerin. 1897. [VI, 48<sup>n</sup>.]

ARIOSTO. *Orlando Furioso*. [III, 167<sup>n</sup>.]

ARISTOPHANES. *Aves*. [II, 152<sup>n</sup>; V, 37<sup>n</sup>, 61<sup>n</sup>; IX, 3<sup>n</sup>.] *Acharnians*. [IV, 138<sup>n</sup>.] *Nubes*. [V, 29<sup>n</sup>, 256, 257.]

ARISTOTLE. *Historia de animalibus*. [II, 296.] *History of the Constitution of Sybaris*. [VII, 207.] *Problemata*. [III, 310<sup>n</sup>.] *Secretum Secretorum* (Pseudo-Aristotle). [II, 286 et seq.]

ARMENO, CHRISTOFORO. See under BOLTE, J., and FISCHER, H.

ARMSTRONG, O. C. See under PENZER, N. M., *Mineral Resources of Burma*.

ARNASON, JÓN. *Icelandic Legends* (collected by . . .). Translated by G. E. J. Powell and E. Magnússon. 2nd Series. Ldn. 1866. [I, 27, 44.]

The English translation of the 1st Series (containing sixty-six stories) appeared in 1864. The 2nd Series contains seventy-four stories and an Appendix.

ARNOBIUS, AFER. *Adversus Gentes*. [III, 21<sup>n</sup>.]

- ARNOLD, EDWIN. *The Book of Good Counsels : From the Sanskrit of the "Hitopadeśa."* . . . Ldn. 1861. (Subsequent editions : 1893, 1896.) [V, 210.]
- ARRATOON, NICOLAS. *Gems of Oriental Wit & Humour or the Sayings & Doings of Molla Nasraddin the Celebrated Humourist of the East. Compiled & Translated from the Persian by . . .* Calcutta. 1894. [Date at end of Preface.] [IX, 152, 155, 156.]
- ARRIAN. *Indica*. [II, 263 ; V, 83n<sup>1</sup>, 160n<sup>1</sup>.] See also under McCrindle, J. W.
- ĀRYA SŪRA. See under SPEYER, J. S., *The Gātakamālā*.
- ASBJÖRNSSEN, P. C. See under DASENT, G. W.
- ASHER, A. See under BENJAMIN, RABBI, OF TUDELA.
- ATHENÆUS. *The Deipnosophists*. [VII, 206, 206n<sup>3</sup>, 207.] See also under YONGE, C. D.
- ATIYA BEGUM FYZEE-RAHAMIN. See under FYZEE-RAHAMIN, A. B.
- ATKINSON, E. T. *The Himālayan Districts of the North-Western Provinces of India*. 3 vols. Allahabad. 1882, 1884, 1886. Forming vols. x-xii of *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*. [IV, 159n<sup>1</sup> ; VIII, 19.]
- ATKINSON, T. D. "Points of the Compass." *Hastings' Ency. Rel. Eth.* Vol. x. 1918. Pp. 73-88. [II, 54n<sup>1</sup>.]
- ATTAL, M. O. *Kitāb Kalīlah wa-Dimnah. Fables of Bīdpāi* [in Russian]. Introduction by M. B. Ryabinin. Moscow. 1889. [V, 235, 238, 240.]
- AUBREY, JOHN. See under BRITTEN, JAMES.
- AUFRECHT, THEODOR. "Beiträge zur Kenntniss indischer Dichter." *Zeitschrift der Deutschen Morgenländischen Gesellschaft*. Vol. xxxvi. Leipzig. 1882. Pp. 361-383, 509-559. [V, 136n<sup>3</sup>.]
- AUGUSTINE. See under ST AUGUSTINE.
- AULUS GELLIUS. See under GELLIUS, AULUS.
- AURIVILLIUS, P. F. *Prolegomena ad librum: Στεφανίτης καὶ Ἰχνηλάτης* e Cod. Mscr. Biblioth. Acad. Upsal. Edita et Latine versa. Upsala. [1780.] [V, 238.]
- AVALON, A. [*i.e.* SIR JOHN WOODROFFE]. *Tantra of the Great Liberation (Mahānirvāna Tantra)*. . . . *A translation . . . with Introduction and Commentary by . . .* Ldn. 1913. [VI, 52n.]
- AVALON, A. *Principles of Tantra (Tantratattva)*. 2 vols. Ldn. 1914-1916. [VI, 52n.]
- AVALON, A. *Shakti and Shākta*. 2nd edit. London and Madras. 1922. [VI, 52n.]

AVALON, ARTHUR and ELLEN. *Hymns to the Goddess. Translated from the Sanskrit.* Ldn. 1913. [VI, 52n.]

AXON, W. E. A. *Lancashire Gleanings (relating to the History and Archæology of Lancashire).* Manchester. 1883. [II, 76n<sup>1</sup>, 77n.]

AXON, W. E. A. "The Myth of the Sirens," *The Academy*. 13th Aug. 1881. No. 484. Pp. 120, 121. [VI, 282n<sup>6</sup>.]

AYRER, J. "Fassnachtspil, die ehrlich becken mit iren drey vermeinten bulern . . ." (46.) *Ayrers Dramen herausgegeben von Adelbert von Keller.* Vol. iv. Stuttgart. 1865. Pp. 2763-2789. [IX, 142.]

The above volume forms Pub. lxxix of *Litterarischen Vereins in Stuttgart*.

AYYANGAR, S. K. *Sources of Vijayanagar History.* Selected and edited for the University. Madras University Series. 1919. [I, 250n<sup>1</sup>.]

Catalogued in the Brit. Mus. under Śrinīvasa-Rāghava Ayyaṅgār.

AYYAR, R. See under RAMANATHA AYYAR, A. S.

‘AZĪZ EFENDI, ‘ALĪ. See under GIBB, E. J. W., *Story of Jewād.*

BABINGTON, B. G. *The Vedāla Cadai, being the Tamul Version of a Collection of Ancient Tales in the Sanscrit Language; popularly known throughout India, and entitled The Vetāla Panchavinsati.*

The above translation forms the fourth, of a series of five, of vol. i of:

*Miscellaneous Translations from Oriental Languages.* Printed for the Oriental Translation Fund. 2 vols. Ldn. 1831-1834. [VI, 226, 226n<sup>3</sup>, 232n<sup>1</sup>, 268n<sup>1</sup>, 269n<sup>3</sup>, 274n<sup>1</sup>, 276n<sup>2</sup>, 278n<sup>2</sup>, 285n<sup>2</sup>; VII, 199, 200n<sup>1</sup>, 204n<sup>2</sup>, 211n<sup>2</sup>, 212n<sup>2</sup>, 216n<sup>1, 2</sup>, 222n<sup>2</sup>, 234n<sup>1</sup>, 241n<sup>2</sup>, 245n<sup>1</sup>, 250n<sup>1</sup>, 251n<sup>1</sup>, 256n<sup>2</sup>, 257n<sup>1, 2</sup>, 259n<sup>1</sup>, 260n<sup>2</sup>, 262n<sup>2</sup>, 264n<sup>2</sup>.]

For details of all papers in both volumes see *Catalogue of the Library of the Royal Asiatic Society*, 1893, pp. 256, 257.

BABRIUS. *Fabulae.* [V, 79n<sup>2</sup>, 110n<sup>1</sup>.] See also under LEWIS, G. C.

BACON, J. R. *The Voyage of the Argonauts.* Ldn. 1925. [VIII, 109n<sup>1</sup>.]

BADGER, G. P. *The Travels of Ludovico Di Varthema in Egypt, Syria, Arabia Deserta, and Arabia Felix, in Persia, India, and Ethiopia, A.D. 1503 to 1508.* Translated . . . by John Winter Jones, Esq., F.S.A., and edited, with Notes and an Introduction, by . . . Hakluyt Society. Ldn. 1863 [1864 on back of cover]. It forms No. xxxii of the First Series. [II, 300, 300n<sup>4</sup>, 301; III, 201, 202; VIII, 96n<sup>2</sup>, 258n<sup>1</sup>.]

BAKER, E. C. STUART. *The Indian Ducks and their Allies.* Natural History Society. Bombay. 1908. [VI, 71n<sup>3</sup>.]

BAKER, F. GRENFELL. See under PENZER, N. M.

BALDO [*Alter Aesopus*]. See under MÉRIL, ÉDÉLESTAND DU.

BALFOUR, EDWARD. *The Cyclopædia of India and of Eastern and Southern Asia, Commercial, Industrial, and Scientific*. 3rd edition. 3 vols. Ldn. 1885. [VIII, 318<sup>n</sup>; IX, 167.]

The first edition was published in Madras in 1857-1858. It was issued in parts. The second edition also was issued in Madras. 5 vols. 1873.

BALFOUR, HENRY. See under HUTTON, J. H., *Sema Nagas*; and MILLS, J. P., *Ao Nagas*.

BALL, V. *Travels in India by Jean Baptiste Tavernier, Baron of Aubonne. Translated from the Original French Edition of 1676, with a Biographical Sketch of the Author, Notes, Appendices, etc.* 2 vols. Ldn. 1889. [I, 241<sup>n</sup>; VIII, 295<sup>n</sup>.]

A second edition, edited by William Crooke, appeared in 1925.

BĀṆA. See under RIDDING, C. M.

BANDELLO. *Novelle*. [I, 44, 162<sup>n</sup>, 166; II, 10<sup>n</sup>.]

BANDOW, C. J. *The Precedents of Princess Thoodamma Tsari . . . with Numerous Explanatory Notes and a Vocabulary of the Pali and difficult Burmese words in the text*. Rangoon. 1881. [VI, 60, 266<sup>n</sup>; VII, 203<sup>n</sup>.]

Simultaneously with the above appeared the Burmese text. The English portion of the title-page reads: *The Decisions of the Princess Thoodamasari*. Sixth edition. Rangoon. 1881.

Both works are catalogued in the Brit. Mus. under "Sudhammachāri." The book was translated into French as vol. xxiv of *Collection de Contes et Chansons Populaires* under the title: *Contes Birmans D'après le Thoudamma Sāri Dammazat*. By Louis Vossion. Paris. 1901.

BANERJĠ-ŚĀSTRĠ. "The Plays of Bhāsa." *Journ. Roy. As. Soc.* July 1921. Pp. 267-282. [II, 21<sup>n</sup>.]

BAPST VON ROCHLITZ, MICHAEL. *Artzney Kunst- und Wunder-Buch*. Eissleben. 1604. [II, 294<sup>n</sup>.]

BARBAZAN-MÉON. *Fabliaux et Contes des Poètes François des XI<sup>e</sup>-XV<sup>e</sup> siècles*. 4 vols. Paris. 1808. [I, 44.]

BARBIER DE MEYNARD. See under MEYNARD, C. BARBIER DE.

BARBOSA, DUARTE. See under DAMES, M. LONGWORTH.

BARHAM, R. H. *Ingoldsby Legends*. [III, 40<sup>n</sup>.]

BARING-GOULD, S. *Curious Myths of the Middle Ages*. New Edition. Ldn., Oxford and Cambridge. 1869. [II, 39<sup>n</sup>; III, 152, 167<sup>n</sup>, 187<sup>n</sup>, 268<sup>n</sup>; IV, 185<sup>n</sup>, 245<sup>n</sup>; V, 138<sup>n</sup>; VI, 18<sup>n</sup>, 56<sup>n</sup>, 109<sup>n</sup>; VII, 52<sup>n</sup>; IX, 47<sup>n</sup>.]

The "New Edition," first issued in 1869, was the amalgamation of the "First Series" and "Second Series," both of which appeared in 1868. It was continually reprinted—1872, 1881, 1884, 1897, etc. With the exception of the section on "S. Patrick's Purgatory," the "First Series" was a reprint of the 1st edition of 1866.



- BARING-GOULD, S. *Strange Survivals, Some Chapters in the History of Man*. Ldn. 1892. [II, 272.]
- BARING-GOULD, S. See also under HENDERSON, WILLIAM.
- BARKER, W. BURCKHARDT. *The Baitál Pachísí; or, Twenty-five Tales of a Demon: A new edition of the Hindi Text . . . and with a perfectly Literal English Interlinear Translation . . . by . . .* Edited by E. B. Eastwick, F.R.S. . . . Hertford. 1855. [VI, 226, 232, 232n<sup>2</sup>, 267, 267n<sup>2</sup>, 273n<sup>6</sup>, 276n<sup>1</sup>, 278n<sup>1</sup>, 285n<sup>1</sup>; VII, 199n<sup>1, 2</sup>, 204n<sup>1</sup>, 211n<sup>1</sup>, 212n<sup>1</sup>, 215n<sup>1</sup>, 222n<sup>1</sup>, 233n<sup>3</sup>, 241n<sup>1</sup>, 244n<sup>2</sup>, 249n<sup>3</sup>, 250n<sup>2</sup>, 256n<sup>1</sup>, 258n<sup>1</sup>, 260n<sup>1</sup>, 262n<sup>1</sup>.]
- BARNES, T. "Trees and Plants." *Hastings' Ency. Rel. Eth.* Vol. xii. 1921. Pp. 448-457. [I, 144n<sup>1</sup>.] "Alchemy" (European). *Hastings' Ency. Rel. Eth.* Vol. i. Pp. 292-298. [III, 162n.]
- BARNETT, L. D. *A Supplementary Catalogue of Sanskrit, Pali, and Prakrit Books in the Library of the British Museum (1892-1906)*. Ldn. 1908. [VI, 6n<sup>1</sup>.] Continuation of above to be issued in 1928. [VII, 237n<sup>2</sup>.]
- BARNETT, L. D. *The Golden Town and Other Tales from Somadeva's "Ocean of Romance-Rivers."* Ldn. 1909. [II, 200n<sup>2</sup>, 201n<sup>1</sup>; VI, 26n<sup>2</sup>, 28n<sup>1</sup>, 32n<sup>1</sup>; VII, 137n<sup>1</sup>.]
- This volume forms one of the "Romance of the East" Series, edited by L. Cranmer-Byng.
- BARNETT, L. D. *Antiquities of India. An Account of the History and Culture of Ancient Hindustan*. Ldn. 1913. [IV, 16, 258n<sup>1</sup>; VII, 26, 187n<sup>1</sup>; VIII, 78n<sup>1</sup>.]
- This volume forms one of the "Handbooks to Ancient Civilizations."
- BARNETT, L. D. *Hindu Gods and Heroes. Studies in the History of the Religion of India*. Ldn. 1922. [II, 21n<sup>1</sup>.]
- This volume forms one of the "Wisdom of the East" Series, edited by L. Cranmer-Byng and Dr S. A. Kapadia.
- BARNETT, L. D. "Inscriptions of Sudi." No. 6. *Epigraphia Indica*. Vol. xv. Pt. ii, iii. April, July. Calcutta. 1919. Pp. 73-112. [III, 207n<sup>2</sup>.]
- BARNETT, L. D. "Bhāsa." *Journ. Roy. As. Soc.* Oct. 1921. Pp. 587-589. [II, 21n<sup>1</sup>.]
- BARROW, H. W. "Aghoris and Aghorapanthis." *Journ. Anth. Soc. Bombay*. Vol. iii. No. 4. 1893. Pp. 197-251. [II, 90n<sup>3</sup>.]
- BART, A. "Un Ancien Manuel de Sorcellerie Hindoue." *Mélušine*. Vol. i. Paris. 1878. Cols. 105-109. [I, 12n<sup>1</sup>.]
- BARTH, A. *The Religions of India*. Trans. J. Wood. 2nd edit. Ldn. 1889. [VII, 85n.]
- BARTO, P. S. *Tannhäuser and the Mountain of Venus*. Oxford Univ. Press, New York Branch. 1916. [VI, 109n<sup>2</sup>.]

- BARTON, G. A. "Hierodouloi (Semitic and Egyptian)." Hastings' *Ency. Rel. Eth.* Vol. vi. 1913. Pp. 672-676. [I, 271<sup>n1</sup>, 277.]
- BARTSCH, K. *Deutsche Liederdichter des zwölften bis vierzehnten Jahrhunderts. Eine Auswahl.* Leipzig. 1864. [II, 292<sup>n3</sup>.]
- BARTSCH, K. *Herzog Ernst.* Heraus von . . . Vienna. 1869. [VII, 189<sup>n2</sup>.]
- BARTSCH, K. *Sagen, Märchen und Gebräuche aus Meklenburg.* 2 vols. Vienna. 1879. [I, 129; II, 98<sup>n4</sup>, 107<sup>n1</sup>, 153<sup>n</sup>; III, 4<sup>n1</sup>, 104<sup>n2</sup>, 131<sup>n3</sup>, 133<sup>n1</sup>, 150, 187<sup>n3</sup>, 231<sup>n1</sup>, 272<sup>n1</sup>; IV, 93<sup>n3</sup>, 145<sup>n2</sup>, 227<sup>n1</sup>; V, 4<sup>n1</sup>, 92<sup>n2</sup>, 157<sup>n1</sup>, 170<sup>n1</sup>, 201<sup>n</sup>; VI, 24<sup>n</sup>, 149<sup>n1</sup>; VIII, 56<sup>n2</sup>; IX, 45<sup>n1</sup>.]
- BASILE, GIOVANNI BATTISTA. *Il Pentamerone.* [I, 20<sup>n</sup>, 44, 46<sup>n2</sup>, 168; IX, 78<sup>n</sup>.] See further under BURTON, R. F., *Il Pentamerone.*
- BASSET, RENÉ. "Deux Manuscrits d'une Version Arabe inédite du Recueil des Sept Vizirs." *Journal Asiatique*, 10 Ser. Tom. ii. Paris. 1903. Pp. 43-83. [VI, 260<sup>n1</sup>.]
- BASSET, RENÉ. "Contes et Légendes de la Grèce Ancienne." *Revue des Traditions Populaires. Recueil Mensuel de Mythologie.* . . . Paris. Vol. xxv. Aug.-Sept. 1910. Pp. 289-293 (being one section of a serial article). [VIII, 107<sup>n</sup>.]
- BASTIAN, A. *Die Völker des östlichen Asien: Studien und Reisen.* 6 vols. Leipzig. 1866-1871. [V, 128<sup>n</sup>.]
- BASTIAN, A. *Geographische und ethnologische Bilder.* Jena. 1873. Naumburg a. S. [Printed.] [VII, 208<sup>n1</sup>.]
- BASTIAN, A. *Indonesien oder die Inseln der Malayischen Archipel.* 5 vols. Berlin. 1884-1894. [VIII, 232<sup>n1</sup>.]
- The volumes deal with the following islands: 1. Die Molukken. 1884. 2. Timor und umliegende Inseln. 1885. 3. Sumatra und Nachbarschaft. 1886. 4. Borneo und Celebes. 1889. 5. Java und Schluss. 1894.
- BASTIAN, A. *Allerlei aus Volks- und Menschenkunde.* 2 vols. Berlin. 1888. [VIII, 232<sup>n3</sup>.]
- BATCHELOR, J. *The Ainu and their Folklore.* . . . Religious Tract Society. Ldn. 1901. [IX, 149.]
- BATTEN, J. H. *Official Reports on the Province of Kumaon, with a Medical Report on the Mahamurree in Gurhwal, in 1849-50. Edited under the Orders of the Hon'ble The Lieut.-Governor, North-Western Provinces.* Agra. 1851. [IV, 160<sup>n</sup>.]

The reference in the *Ocean* is under the name Traill. The above work consists of collected reports by various officials. The first of these is entitled: *Statistical Sketch of Kumaon*, by George William Traill, Esq., Commissioner for the Affairs of Kumaon. It was originally issued in *Asiatick Researches*, vol. xvi, Calcutta, 1828, pp. 137-234.

BATUTA, IBN. See under YULE, H., *Cathay and the Way Thither*.

Ibn Batuta's *Travels* are to be shortly issued in 3 vols., translated and edited by H. A. R. Gibb, for the Hakluyt Society.

BAUMEISTER, A. *Denkmäler des klassischen Altertums zur Erläuterung des Lebens der Griechen und Römer in Religion, Kunst und Sitte. Lexikalisch bearbeitet von B. Arnold . . . und dem. . .* München und Leipzig. 1884-1888. [VI, 282<sup>n</sup>.]

BEAL, SAMUEL. *Si-Yu-Ki. Buddhist Records of the Western World. Translated from the Chinese of Hiuen Tsiang (A.D. 629). Trübner's Oriental Series. Popular edition. Two vols. in one.* Ldn. N.D. [VI, 69<sup>n</sup>, 284<sup>n</sup>; VII, 237<sup>n</sup>, 238<sup>n</sup>.]

The pagination is the same as the 2-vol. edition of 1884.

BEAL, SAMUEL. *The Life of Hiuen-Tsiang. By the Shaman Hwui Li. With an Introduction containing an Account of the Works of I-Tsing. . . With a Preface by L. Cranmer-Byng.* Trübner's Oriental Series. Popular edition. Ldn. 1914. [VII, 106.]

BEAL, SAMUEL. "The Swastika." *Indian Antiquary*. Vol. ix. March 1880. Pp. 67, 68. [I, 190.]

BEAL, SAMUEL. "Story of the Merchant who struck his Mother." *Indian Antiquary*. Vol. ix. Sept. 1880. Pp. 224-226. [IV, 229<sup>n</sup>.]

BEAUCHAMP, H. K. See under DUBOIS, M. L'ABBÉ J.-A.

BEAVER, W. N. *Unexplored New Guinea. A Record of the Travels, Adventures, and Experiences of a Resident Magistrate amongst the Head-hunting Savages and Cannibals of the Unexplored Interior of New Guinea. With an Introduction by A. C. Haddon.* Ldn. 1920. [VIII, 313<sup>n</sup>.]

BEBELIUS, HENRICUS. *Facetiarum Heinrichi Bebelii Poetae, A.D. Maximiliano laureati, librites, à mendis repurgati, & in lucem rursus redditi. His Accesserunt selectæ quædam Poggii Facetiæ. . .* Tübingen. 1561. [III, 75.]

This is the earliest edition in the Brit. Mus. library. Zapf, *Heinrich Bebel nach seinem Leben und Schriften*, 1802, gives the title-page of the 1506 edition as follows: *Commentaria epistolarum conficiendarum Henrici Bebelii. . .* Argentina.

BECCARI, O. "The Palms of the Philippine Islands." *The Philippine Journal of Science*. Vol. xiv. No. 3. 1919. Pp. 295-363. With three plates, facing p. 362. [VIII, 249<sup>n</sup>.]

BÉDIER, JOSEPH. *Les Fabliaux Etudes de Littérature Populaire et D'Histoire Littéraire du Moyen Age.* Quatrième édition revue et corrigée. Paris. 1925. [VI, 271, 271<sup>n</sup>; IX, 142.]

BEET, W. E. See under CRAWLEY, A. E.; BEET, W. E., and CANNEY, M. A.

BEGLAR, J. D. *Report of a Tour in Bundelkhand and Malwa, 1871-72; and in the Central Provinces, 1873-74.* Calcutta. 1878. [VII, 229<sup>n1</sup>.]

This report forms vol. vii of the *Archæological Survey of India*, under the superintendence of A. Cunningham.

BEHRNAUER, W. F. A. *Die Vierzig Veziere oder Weisen Meister, ein altmorgenländischer Sittenroman aus dem Türkischen übertragen.* Leipzig. 1851. [III, 20<sup>n1</sup>; V, 153<sup>n1</sup>; VII, 252, 252<sup>n1</sup>.]

BELL, H. C. P. See under GRAY, ALBERT.

BELLOWS, H. A. *The Poetic Edda. Translated from the Icelandic with an Introduction and Notes by . . .* Two vols. in one. Continuous pagination throughout. Scandinavian Classics. Vols. xxi and xxii. Published by the American Scandinavian Foundation. New York. 1923. [VIII, 221<sup>n1</sup>.]

BENFEY, T. *Pantschatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen.* 2 vols. Leipzig. 1859. [I, 37<sup>n2</sup>, 39<sup>n2</sup>, 51<sup>n1</sup>, 54<sup>n1</sup>, 84<sup>n2</sup>, 145<sup>n1</sup>, 157<sup>n2</sup>, 188<sup>n2</sup>, 189<sup>n</sup>; II, 52<sup>n1</sup>, 108<sup>n</sup>, 113<sup>n1</sup>, 297<sup>n2</sup>; III, 28<sup>n1</sup>, 62, 69<sup>n1</sup>, 76, 115<sup>n1</sup>, 126; IV, 192<sup>n1</sup>, 196<sup>n1</sup>, 230<sup>n1</sup>, 245<sup>n1</sup>; V, 42<sup>n</sup>, 42<sup>n1</sup>, 43<sup>n1</sup>, 43<sup>n2</sup>, 46<sup>n1</sup>, 48<sup>n1</sup>, 49<sup>n1</sup>, 52<sup>n2</sup>, 53<sup>n1</sup>, 55<sup>n1</sup>, 55<sup>n2</sup>, 55<sup>n3</sup>, 58<sup>n1</sup>, 59<sup>n2</sup>, 61<sup>n3</sup>, 64, 73<sup>n1</sup>, 75<sup>n1</sup>, 76<sup>n1</sup>, 76<sup>n3</sup>, 77<sup>n1</sup>, 79<sup>n3</sup>, 93<sup>n1</sup>, 98<sup>n1</sup>, 99<sup>n3</sup>, 100<sup>n1</sup>, 101<sup>n1</sup>, 102<sup>n2</sup>, 104<sup>n1</sup>, 105<sup>n1</sup>, 106<sup>n1</sup>, 107<sup>n1</sup>, 108<sup>n2</sup>, 109<sup>n2</sup>, 111<sup>n2</sup>, 112<sup>n1</sup>, 127<sup>n1</sup>, 130<sup>n1</sup>, 134<sup>n2</sup>, 135<sup>n</sup>, 138<sup>n1</sup>, 153<sup>n1</sup>, 157<sup>n1</sup>, 164<sup>n1</sup>, 217; VI, 155<sup>n2</sup>, 246; VII, 213, 252<sup>n2</sup>, 260; IX, 163.]

BENFEY, T. "Ueber die alte deutsche auf Befehl Des Grafen Eberhardt von Württemberg abgefasste Uebersetzung des Kalilah und Dimnah, insbesondre deren ältesten Druck und dessen Verhältniss zu der spanischen Uebersetzung." *Orient und Occident*. Vol. i. 1862. Pp. 138-187. [V, 238.]

BENFEY, T. "Somadeva's Märchenschatz." *Orient und Occident*. Vol. i. 1862. Pp. 371-383. [III, 2<sup>n2</sup>, 28<sup>n1</sup>, 70<sup>n2</sup>, 76, 115<sup>n1</sup>, 150.]

BENFEY, T. "Göthe's Gedicht: Legende (Werke 1840, 1, 200) und dessen Indisches Vorbild." *Orient und Occident*. Vol. i. Pp. 719-732. [VI, 276, 276<sup>n5</sup>.]

BENFEY, T. "Beiträge zur Geschichte der Verbreitung der indischen Sammlungen von Fabeln und Erzählungen; ursprüngliche Grundlage der *Sieben weisen Meister*." *Orient und Occident*. Vol. iii. 1866. Pp. 171-180. [II, 120; V, 259<sup>n1</sup>.]

BENFEY, T. See also under BICKELL, G.

BENJAMIN, RABBI, OF TUDELA. *Itinerary. Translated and Edited by A. Asher.* 2 vols. 1840. [I, 141n<sup>2</sup>.]

This work was translated into Latin from the Hebrew in 1575, while a French version appeared in 1734.

BENNETT, A. L. "Ethnographical Notes on the Fang." *Journ. Anth. Inst.* Vol. xxix. 1899. (New Series. Vol. ii.) Pp. 66-97, with discussion to p. 98. [VI, 265n<sup>3</sup>.]

BÉRARD, VICTOR. *Les Phéniciens et l'Odyssée.* 2 vols. Paris. 1902, 1903. [VIII, 56n<sup>2</sup>; IX, 161.]

BERGSON, H. *Le Rire. Essai sur la Signification du Comique.* Vingt-Troisième édition, Augmentée. Bibliothèque de Philosophie Contemporaine. Paris. 1924. [VII, 253n<sup>1</sup>.]

See the bibliography on pp. vii, viii. An English translation, from the 1900 edition, appeared by Cloudesley Brereton and F. Rothwell: *Laughter. An Essay on the Meaning of the Comic.* Ldn. 1911.

BERNIER, FRANÇOIS. See under CONSTABLE, A.

BERTRAND, L'ABBÉ. "Histoire des Rois de l'Hindoustan après les Pandavas, traduite du texte hindoustani de Mîr Cher-i-Âli Afsos." *Journal Asiatique.* Ser. iv. Tom. iii. 1844. Pp. 104-123, 229-257, 354-377. [VI, 240n<sup>2</sup>.]

BETTEI, V. [Italian translations of the *Vetālapañchavimśati*.] For Bibliographical details see Vol. VII, p. 266.

BEVAN, E. R. "India in Early Greek and Latin Literature." *The Cambridge History of India.* Vol. i—*Ancient India.* Chapter xvi, pp. 391-426. Edited by E. J. Rapson. [IV, 261.]

BEZEMER, T. J. *Volksdichtung aus Indonesien. Sagen, Tierfabeln und Märchen. Übersetzt von . . . mit Vorwort von Prof. Dr H. Kern.* Haag. 1904. [VIII, 231n<sup>8</sup>.]

BHANDARKAR, R. G. "The Aryans in the Land of the Assurs." *Journ. Bombay Br. Asiatic Soc.* Vol. xxv. 1918. Pp. 76-81. [I, 198.]

BHARTRIHARI. See under TAWNEY, C. H.

BHĀSA. *Svapna-vāsavadatta.* [II, 21n<sup>1</sup>.]

BHAVABHŪTI. *Mahā-vîra-charita.* [II, 214.] *Mātalī-mādhava.* [II, 205n<sup>3</sup>, 214.] *Uttara-rāma-charita.* [II, 214.] See also under TAWNEY, C. H.

BHISHAGRATNA, KAVIRAJ KUNJA LAL. *An English Translation of The Sushruta Samhita Based on Original Sanskrit Text.* Edited and published by . . . 3 vols. Calcutta. 1907, 1911 and 1916. [I, 211, 212; II, 276, 276n<sup>1</sup>; III, 51n; VIII, 96n<sup>1</sup>, 255n<sup>1</sup>.]

BHOJADEVA, KING. See under SĀSTRĪ, T. GRANĀPATI.

- BHŌLĀ NĀTH. See under NĀTH, BHŌLĀ.
- BHOLANAUTH CHUNDER. See under CHUNDER, BHOLANAUTH.
- BIAGI, GUIDO. *Le Novelle Antiche dei Codici Panciatichiano-Palatino 138 e Laurenziano-Gaddiano 193, con una Introduzione sulla Storia Esterna del Testo del Novellino*. Firenze. 1880. [IX, 150.] See also under BORGHINI, V.; GUALTERUZZI, C.; and STORER, E.
- BICKELL, G. *Kalilag und Damag Alte syrische Übersetzung des Indischen Fürstenspiegels*. With an Introduction by T. Benfey. Leipzig. 1876. [V, 219.]
- BILLINGTON, M. F. *Woman in India*. . . . With Introduction by the Marchioness of Dufferin and Ava. Ldn. 1895. [II, 163n.]
- BINNS, C. See under VINCENT, A. L., and BINNS, C.
- BIRCH, SAMUEL. See under WILKINSON, J. G.
- BIRLINGER, A. *Aus Schwaben Sagen, Legenden, Aberglauben, Sitten, Rechtsbräuche, Ortsneckereien, Lieder, Kinderräine, neue Sammlung, von . . .* 2 vols. Wiesbaden. 1874. [I, 103; III, 150, 218<sup>n1</sup>; IV, 93n<sup>2</sup>, 145n<sup>2</sup>, 227n<sup>1</sup>; VI, 10n<sup>4</sup>, 24n; VII, 21n<sup>3</sup>.]
- For the French editions, chiefly published at Amsterdam and Rouen, see *Catalogue Général des livres imprimés de la Bibliothèque Nationale*. Tome xxxv. 1908. Cols. 467, 468. There is no French edition in the Brit. Mus. library.
- BLADÉ, J. F. *Quatorze Superstitions populaires de la Gascogne*. Agen. 1883. [VI, 150n.]
- BLADÉ, J. F. *Contes populaires de la Gascogne*. 3 vols. Paris. 1886. Forming vols. xix, xx and xxi of "Les Littér. pop. de toutes les nations." [III, 105n.]
- BLAGDEN, C. O. See under SKEAT, W. W., and BLAGDEN, C. O.
- BLAIR, E. H., and ROBERTSON, J. A. *The Philippine Islands, 1493-1898. Explorations by Early Navigators, Descriptions of the Islands and their Peoples . . . showing the Political, Economic, Commercial and Religious Conditions of those Islands from their earliest Relations with European Nations to the close of the Nineteenth Century*. Translated from the Originals. Edited and annotated by . . ., and with Introduction and additional notes by Edward Gaylord Browne. With Maps, Portraits and other Illustrations. 55 vols. Cleveland, Ohio. 1903-1909. [VIII, 302, 302n<sup>2</sup>.]
- BLAKEBOROUGH, R. *The Hand of Glory and Further Grandfather's Tales and Legends of Highwaymen and Others. Collected by the late . . . Edited by J. Fairfax-Blakeborough, M.C. . . .* Ldn. 1924. [III, 152.]

BLOCH, IWAN. *Der Ursprung der Syphilis. Eine medizinische und kulturgeschichtliche Untersuchung.* Jena. 1910-1911. [II, 310n<sup>3</sup>.]

BLOCHMANN, H. *The Ain I Akbari by Abul Fazl 'Allami. Translated from the Original Persian, by . . .* Published in the Bibliotheca Indica Series of the Asiatic Society of Bengal. Vol. i. Calcutta. 1873.

Vols. ii and iii were translated by H. S. Jarrett, the details of which are as follows :—

*The Ain I Akbari by Abul Fazl Allami. Translated . . .* Vol. ii. Calcutta. 1891. *The Ain I Akbari by Abul Fazl-I-Allami. Translated . . .* Vol. iii. Calcutta. 1894.

In 1910 there appeared :

*A Supplementary Index of the Place-Names on pages 89 to 414 of the 'Ain-I-Akbari, vol. ii (translated by Colonel H. S. Jarrett). Compiled by William Irvine . . . and Lavinia Mary Anstey.* [I, 237n<sup>1</sup> ; III, 162n ; VIII, 264n<sup>5</sup>.]

This completed the entire work, which commenced issue by parts (fascicles) in 1868. In the *Catalogue of Works . . .* of the Bibliotheca Indica Series, issued by the Asiatic Society of Bengal in 1926, the translation is Work No. 61, while the text edited by Blochmann (1867-1877) forms Work No. 58.

BLOOMFIELD, M. *A Vedic Concordance, being an Alphabetic Index to Every Line of Every Stanza of the Published Vedic Literature and to the Liturgical Formulas thereof, that is, an Index to the Vedic Mantras, together with an Account of their Variations in the Different Vedic Books.* Cambridge, Mass. 1906. [II, 45n<sup>4</sup>.]

The above volume forms vol. x of the Harvard Oriental Series.

BLOOMFIELD, M. *The Life and Stories of the Jaina Savior Pārṣvanātha.* Baltimore. The Johns Hopkins Press. 1919. [I, 118n<sup>2</sup> ; II, 14n, 108n, 122, 285n<sup>1</sup>, 286n<sup>3</sup> ; III, 63, 280 ; IV, 47 ; V, 176 ; VII, 203, 203n<sup>1</sup>, 213 ; IX, 82n<sup>1</sup>.]

BLOOMFIELD, M. "The Character and Adventures of Mūladeva." *Proc. Amer. Phil. Soc.* Vol. lii. 1913. Pp. 616-650. [III, 207n<sup>2</sup> ; VII, 220n<sup>1</sup>.]

BLOOMFIELD, M. "On the Art of Entering Another's Body ; a Hindu Fiction Motif." *Proc. Amer. Phil. Soc.* Vol. lvi. 1917. Pp. 1-43. [I, 38n ; II, 45n<sup>4</sup>, 212n<sup>1</sup> ; III, 83n<sup>1</sup> ; IV, 47 ; VI, 74n ; VII, 260n<sup>3</sup>.]

BLOOMFIELD, M. "On Recurring Psychic Motifs in Hindu Fiction, and the Laugh and Cry Motif." *Journ. Amer. Orient. Soc.* Vol. xxxvi. 1917. Pp. 54-89. [I, 46n<sup>1</sup>, 47n, 121n<sup>2</sup> ; V, 37n<sup>1</sup> ; VII, 191n<sup>1</sup>, 251n<sup>1</sup>, 254, 254n<sup>1</sup>, 255, 256, 260n<sup>3</sup> ; IX, 162.]

- BLOOMFIELD, M. "The *Dohada*, or Craving of Pregnant Women; a *Motif* of Hindu Fiction." *Journ. Amer. Orient. Soc.* Vol. xl. 1920. Pp. 1-24. [I, 221, 222, 223, 228.]
- BLOOMFIELD, M. "The Art of Stealing in Hindu Fiction." *Amer. Journ. Phil.* Vol. xlv. 1923. Pp. 97-133, 193-229. [I, 118<sup>n2</sup>; II, 183<sup>n1</sup>; III, 153; V, 61<sup>n1</sup>, 64, 142<sup>n2</sup>, 143<sup>n</sup>, 158<sup>n</sup>; VI, 37<sup>n1</sup>; VII, 164<sup>n1</sup>, 201, 201<sup>n1</sup>, 203<sup>n1</sup>, 218<sup>n2</sup>, 220; IX, 78<sup>n</sup>.]
- BLOOMFIELD, M. "Joseph and Potiphar in Hindu Fiction." *Trans. Amer. Phil. Assoc.* Vol. liv. 1923. Pp. 141-176. [IV, 104, 107; V, 176.]
- BLOOMFIELD, M. "On False Ascetics and Nuns in Hindu Fiction." *Journ. Amer. Orient. Soc.* Vol. xlv. 1924. Pp. 202-242. [III, 211<sup>n1</sup>; V, 102<sup>n2</sup>; VI, 12<sup>n1</sup>; IX, 23<sup>n2</sup>.]
- BLUNDELL, C. A. "Specimen of the Burmese Drama, translated by J. Smith, Esq., communicated by . . ." *Journ. As. Soc. Bengal.* Vol. viii. No. 90. July 1839. Pp. 535-551. [VIII, 231<sup>n1</sup>.]
- BLYTH, A. WYNTER. *Old and Modern Poison Lore.* International Health Exhibition, 1884. Lectures. Ldn. 1884. [II, 281.]
- BLYTH, A. W. and M. W. *Poisons: their Effects and Detection. Fifth Edition . . ., revised, enlarged and rewritten.* Ldn. 1920. [II, 281.]
- Earlier editions (1884, etc.) were by A. W. Blyth alone.
- BOAS, FRANZ. "The Central Eskimo." *Sixth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1884-85, by J. W. Powell, Director.* Washington. 1888. Pp. 399-669. [VIII, 228<sup>n8</sup>.]
- The above volume has another title-page which describes it as vol. xiv of *The Miscellaneous Documents of the House of Representatives for the First Session of the Fiftieth Congress, 1887-88.* In Twenty-five Volumes. Washington. 1889.
- BOCCACCIO, G. *The Decameron.* [I, 26, 44, 69<sup>n2</sup>, 120<sup>n1</sup>, 145<sup>n1</sup>, 147<sup>n2</sup>, 148<sup>n</sup>, 165, 171; II, 10<sup>n</sup>, 76<sup>n1</sup>, 114<sup>n</sup>; III, 44<sup>n1</sup>, 60<sup>n1</sup>, 118<sup>n1</sup>, 126; IV, 165<sup>n1</sup>, 183; V, 13<sup>n1</sup>; VI, 271; VII, 203, 203<sup>n8</sup>; IX, 69<sup>n2</sup>.]
- BOCCACCIO, G. See also under MOUTIER, I.
- BOCK, CARL. *Temples and Elephants: the Narrative of a Journey of Exploration through Upper Siam and Lao.* Ldn. 1884. [VIII, 288<sup>n2</sup>, 289<sup>n1</sup>.]
- BODDING, O. See under BOMPAS, C. H.
- BOERCKEL, A. *Frauenlob.* Mainz. 1881. (2nd edit.) [II, 292<sup>n3</sup>.]



BÖHTLINGK, O., and ROTH, R. *Sanskrit-Wörterbuch Herausgegeben von der Kaiserlichen Akademie der Wissenschaften*. 7 vols. St Petersburg. 1853-1875. [I, 70<sup>n1</sup>; II, 53<sup>n2</sup>, 67<sup>n1</sup>, 161<sup>n1</sup>; III, 45<sup>n1</sup>, 158<sup>n1</sup>, 195<sup>n2</sup>, 245<sup>n1</sup>; IV, 33<sup>n1</sup>, 41<sup>n1</sup>, 91<sup>n2</sup>, 122<sup>n2</sup>, 168<sup>n1</sup>; VI, 4<sup>n2</sup>, 76<sup>n2</sup>, 93<sup>n1</sup>, 160<sup>n2</sup>; VII, 31<sup>n2</sup>, 33<sup>n1</sup>, 85<sup>n1</sup>, 112<sup>n2</sup>, 146<sup>n2</sup>, 177<sup>n3</sup>; VIII, 42<sup>n1</sup>, 62<sup>n1</sup>, 112<sup>n1</sup>, 119<sup>n1</sup>, 125<sup>n1</sup>, 135<sup>n2</sup>, 143<sup>n1</sup>, 160<sup>n2</sup>, 167<sup>n2</sup>, 170<sup>n1</sup>, 186<sup>n1</sup>; IX, 3<sup>n2</sup>, 4<sup>n1</sup>, 8<sup>n1</sup>, 10<sup>n2</sup>, 12<sup>n1</sup>, 38<sup>n3</sup>, 42<sup>n1</sup>, 52<sup>n1</sup>, 53<sup>n1</sup>.]

BOIARDO, M. M. *Orlando Innamorato*. [VI, 280<sup>n2</sup>.]

Often published with its continuation, the famous *Orlando Furioso* of Oriosto. See Panizzi's 9-vol. edit., 1830-1834.

BOLLING, G. M. "Disease and Medicine (Vedic)." Hastings' *Ency. Rel. Eth.* Vol. iv. 1911. Pp. 762-772. [III, 52<sup>n</sup>.]

BOLTE, J. "Deutsche Märchen aus dem Nachlasse der Brüder Grimm." 3 Die getreue Frau. *Zeitschrift des Vereins für Volkskunde*. Vol. xxvi. Berlin. 1916. Pp. 19-42. [IX, 142.]

BOLTE, J., and FISCHER, H. *Die Reise der Söhne Giaffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von. . . Bibliothek des Litterarischen Vereins in Stuttgart*. Ccviii. Tübingen. 1896. [VI, 287, 287<sup>n2</sup>; VII, 210<sup>n4</sup>.]

This appeared in English as :

*The Travels and Adventures of Three Princes of Sarendip. Intermixed with Eight Delightful and Entertaining Novels. Translated from the Persian into French, and from thence done into English. To which is added Amazonia, or, The Politick Wife; a Novel*. Ldn. 1722. [VI, 287<sup>n2</sup>.]

And in French as :

*Voyages et Aventures des Trois Princes de Sarendip. Traduits du Persan; par le Chevalier de Mailli*. Being pp. 223-480 of: *Voyages Imaginaires, Songes, Visions, et Romans Cabalistiques*. Vol. xxv. Amsterdam. 1788.

BOLTE, J., and POLIVKA, G. *Anmerkungen zu den Kinder-u. Hausmärchen der Brüder Grimm*. 3 vols. Leipzig. 1913, 1915, 1918. Vol. i deals with Grimm, Nos. 1-60; vol. ii, Nos. 61-120; and vol. iii, Nos. 121-225. [III, 76, 105<sup>n</sup>, 188<sup>n</sup>, 204, 227<sup>n</sup>, 238, 272<sup>n1</sup>, 280; IV, 117<sup>n1</sup>, 129<sup>n</sup>, 132<sup>n1</sup>, 145<sup>n1</sup>; V, 3<sup>n1</sup>, 66, 79<sup>n3</sup>, 100<sup>n1</sup>, 117<sup>n1</sup>, 153<sup>n1</sup>, 157<sup>n1</sup>, 267, 275; VI, 18<sup>n1</sup>, 48<sup>n</sup>, 56<sup>n2</sup>, 61, 98<sup>n1</sup>, 122<sup>n2</sup>, 263, 273<sup>n3</sup>, 274, 274<sup>n2</sup>, 275<sup>n2</sup>, 291<sup>n1</sup>, 291<sup>n3</sup>; VII, 209<sup>n1</sup>, 263<sup>n1</sup>; VIII, 83<sup>n1</sup>, 107<sup>n</sup>, 109<sup>n2</sup>, 117<sup>n2</sup>, 182<sup>n1</sup>, 216<sup>n1</sup>, 217<sup>n1</sup>; IX, 141, 142, 144, 146-149, 155, 164, 165.]

- BOLTE, J. See also under KÖHLER, R. ; PARIS, G. ; PAULI, J.  
 BOLTON, H. C. *Catalogue of Works on Alchemy and Chemistry exhibited at the Grolier Club*. New York. 1891. [III, 162n.]  
 BOMPAS, C. H. *Folklore of the Santal Parganas*. Translated by . . . Ldn. 1909. [I, 46n<sup>2</sup>, 131 ; III, 76, 182 ; V, 65.]

The tales were collected by Rev. O. Bodding of the Scandinavian Mission.

- BONAPARTE, LOUIS LUCIEN. "Antimony." Being a letter to the *Academy*. 23rd Feb. 1884. No. 616. P. 135. [VIII, 65n<sup>1</sup>.]

His chief philological works were in connection with the Basque language.

- BONWICK, J. *The Last of the Tasmanians, or the Black War of Van Dieman's Land*. Ldn. 1870. [II, 280n<sup>5</sup>.]  
 BOPP, F. *Nalus, Carmen Sanscritum. E. Mahābhārato : Edidit, Latine vertit, et Adnotationibus illustravit*. Londini, Parisiis et Argentorati. 1819. [IV, 292.]  
 BOPP, F. *Nalas und Damajanti, eine indische Dichtung aus dem Sanskrit übersetzt*. Berlin. 1838. [IV, 292.]  
 BORGHINI, V. *Libro di Novelle, et di bel parlar gentile. Nel qual si contengono Cento Novelle altravolte mandate fuori da Messer Carlo Gualteruzzi da Fano. Di Nuovo Ricorrette, con aggiunta di quattro altre nel fine. Et con una dichiarazione d'alcune delle voci più antiche* [by Vincenzo Borghini]. Fiorenza. 1572. [IX, 149, 150.] See also under BIAGI, G. ; GUALTERUZZI, C. ; and STORER, E.  
 BORN, Dr. "Einige Bemerkungen über Musik Dichtkunst und Tanz der Yapleute." *Zeitschrift für Ethnologie. Organ der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte*. Vol. xxv. 1903. Berlin. Pp. 134-142. [VIII, 232n<sup>3</sup>.]  
 BOSE, S. C. *The Hindoos as they are, with a Preface by Rev. W. Hastie*. London and Calcutta. 1881. [II, 163n.]  
 BOSTOCK, JOHN. See under PLINY.  
 BOURKE, J. G. *Scatologic Rites of all Nations*. Washington. 1891. [II, 199n.]  
 BOWREY, THOMAS. See under TEMPLE, R. C., *Countries round the Bay of Bengal*.  
 BRÆKSTAD, H. L. *Fairy Tales by Hans Christian Andersen. Newly Translated by . . . With an Introduction by Edmund Gosse*. Illustrated by Hans Tegner. 2 vols. (1st and 2nd Series.) Ldn. 1900. [VI, 292.]  
 BRAND, JOHN. *Observations on the Popular Antiquities of Great Britain : chiefly illustrating the Origin of our Vulgar and Provincial Customs, Ceremonies, and Superstitions*. By

. . . arranged, revised, and greatly enlarged by Sir Henry Ellis, K.H. . . . A New Edition, with Further Additions. Bohn's Antiquarian Library. 3 vols. Ldn. 1849. [I, 191; II, 99<sup>n</sup>, 105<sup>n</sup>; III, 131<sup>n</sup>, 152; IV, 99<sup>n</sup>, 199<sup>n</sup>; V, 100<sup>n</sup>, 201<sup>n</sup>; VI, 24<sup>n</sup>, 136, 149<sup>n</sup>.]

BRASSEUR DE BOURBOURG. *Popol Vuh. Le livre sacré et les mythes de l'antiquité Américaine avec les livres héroïques et historique des Quichés*. Paris. 1861. [II, 309<sup>n</sup>.]

BRAUNS, D. *Japanische Märchen und Sagen Gesammelt und herausgegeben von . . .* Leipzig. 1885. [VIII, 231<sup>n</sup>.]

BRERETON, C. See under BERGSON, H.

BREWER, E. C. *Dictionary of Phrase and Fable, giving the Derivation, Source, or Origin of Common Phrases, Allusions, and Words that have a Tale to Tell*. New Edition, Revised, Corrected, and Enlarged. . . . Ldn. 1895. [I, 109<sup>n</sup>; II, 271; III, 161<sup>n</sup>; VIII, 154<sup>n</sup>.]

The first edition (undated) appeared in 1870, while the most recent one was issued in 1923.

BRICTEUX, A. *Contes persans. Traduits pour la première fois sur un manuscrit inédit de la Bibliothèque de Berlin par . . . Avec préface de Victor Chauvin*. Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège. Fasc. 19. (Academia Leodiensis.) Paris and Liège. 1910. [VIII, 227<sup>n</sup>.]

BRIDGES, J. H. *The "Opus Majus" of Roger Bacon. Edited with Introduction and Analytical Table by . . .* 2 vols. Oxford. 1897. (Supplemental vol. Ldn. 1900.) [II, 100<sup>n</sup>.]

BRIFFAULT, R. *The Mothers, a Study of the Origins of Sentiments and Institutions*. 3 vols. Ldn. 1927. [IX, 17<sup>n</sup>, 143, 144, 147, 148, 153, 154.]

BRIGANTI, A. *Due libri dell' Historia de i Semplici, Aromati, et altre cose, che vengono portate dall' Indie Orientalis, pertinenti alla medicina, di Don Garzia dall' Horto, Medico Portoghese; con alcune breui annotationi di Carlo Clusio. Et due altri libri parimente di quelle che si portano dall' Indie Occidentali, di Nicoló Monardes. . . . Hora tutti tradotti dalle loro lingue nella nostra Italiana da. . . .* Venice. 1576. [VIII, 245.]

BRISARD, C. *L'Éternuement*. Lyon. [1896.] [III, 315.]

BRISCOE, J. P. *Nottinghamshire Facts and Fictions: a Miscellany of Curious Manners and Customs, Legends, Traditions and Anecdotes. . . . Collected and Edited by . . .* Two Series. Nottingham. 1876, 1877. [IV, 99<sup>n</sup>.]

- BRISSON, B. *Barnabæ Brissonii Senatus Parisiensis Præsidis De Regio Persarum Principatu Libri Tres, post CL. Sylburgii editionem*. . . . Argentorati. [Strassburg.] 1710. Edited by J. H. LEDERLINI. [III, 329.]
- BRITTEN, JAMES. *Remaines of Gentilisme and Judaisme*. By John Aubrey, R.S.S. 1686-1687. Edited and Annotated by . . . Folk-Lore Society. Ldn. 1881. [VIII, 100n.]
- BRIX, HANS. *H. C. Andersen og hans Eventyr*. Copenhagen. 1907. [VI, 290n<sup>1</sup>, 293.]
- BROCK, IRVING. See under CONSTABLE, A.
- BROCKELMANN, C. "Kalila Wa-Dimna." *Ency. of Islām*. No. 28. 1924. Pp. 694-698. [V, 234, 236, 239, 240.]
- BROMYARD, JOANNES DE. *Summa prædicantium . . . explicans præcipuos Catholicæ disciplinæ sensus . . . recognita et . . . aucta . . .* [by A. Ritius]. 2 parts. Venetia. 1586. (The colophon of each part bears the date 1585.) [II, 114n.]  
The 1st edit. of Nürnberg, 1485, had a different title-page.
- BROUWER, P. VAN LIMBURG. *Akbar, an Eastern Romance*. Ldn. 1879. [I, 159n<sup>1</sup>.]
- BROWN, GEORGE. *Melanesians and Polynesians. Their Life-Histories Described and Compared*. Ldn. 1910. [III, 314, 314n<sup>1</sup>; VIII, 317n<sup>1</sup>.]
- BROWN, R. *Annual Report on the Munnipore Political Agency for 1868-69. Selections from the Records of the Government of India, Foreign Department*. No. lxxviii. Statistical Account of Manipur. 1874. [VIII, 286n<sup>3</sup>.]
- BROWN, R. GRANT. "The Pre-Buddhist Religion of the Burmese." *Folk-Lore*. June 1921. Vol. xxxii. Pp. 77-100. [II, 265n<sup>1</sup>.]
- BROWN, W. N. "The Pañcatantra in Modern Indian Folk-Lore." *Journ. Amer. Orient. Soc.* Vol. xxxix. 1919. [V, 48n<sup>1</sup>, 49n<sup>1</sup>, 63n<sup>1</sup>, 64.]
- BROWN, W. N. "Escaping One's Fate: A Hindu Paradox and its Use as a Psychic Motif in Hindu Fiction." *Studies in Honor of Maurice Bloomfield*. New Haven, London, Oxford. 1920. Pp. 89-104. [V, 186n<sup>1</sup>; VI, 92n<sup>2</sup>; IX, 25n<sup>1</sup>.]
- BROWN, W. N. "Change in Sex as a Hindu Story Motif." *Journ. Amer. Orient. Soc.* Vol. xlvii. 1927. Pp. 3-24. [IX, 162, 163.]
- BROWNE, EDWARD GAYLORD. See under BLAIR, E. H., and ROBERTSON, J. A.

BROWNE, THOMAS. *Pseudodoxia Epidemica: or, Enquiries into very many received Tenets, and commonly presumed Truths.* Ldn. 1646. [III, 30<sup>n</sup>, 167<sup>n</sup>; V, 135<sup>n</sup>; VIII, 75<sup>n</sup>, 156<sup>n</sup>, 195<sup>n</sup>.]

The above work is commonly referred to as Browne's *Vulgar Errors*. Reference should be made to G. Keynes, *A Bibliography of Sir Thomas Browne*, Cambridge, 1924, pp. 48-65. Forerunners and imitators of "Vulgar Errors" are given on pp. 210-220.

BRUCE, C. *Die Geschichte von Nala. Versuch einer Herstellung des Textes.* St Petersburg. 1862. [IV, 292.]

BRUEYRE, LOYS. "Traditions Populaires du Bannu (Pendjab)." *Mélusine*. Vol. i. Paris. 1878. Cols. 177-180. [V, 127<sup>n</sup>.]

BRUGMANN, K. *Kurze vergleichende Grammatik der indogermanischen Sprachen. Auf Grund des fünfbändigen "Grundrisses der vergleichenden Grammatik der indogermanischen Sprachen von K. Brugmann und B. Delbrück" verfasst.* 3 Lfgn. Strassburg. 1902-1904. [I, 198.]

BRUMUND, J. F. G. See under LEEMANS, C.

BRUNET, J. C. *Manuel du libraire et de l'amateur des livres.* 3 vols. Paris. 1810. [IX, 150.]

The 5th edition (1860-1865) was in 6 vols., with a Supplement by P. Deschamps and G. Brunet. 1878-1880. A German zinco reprint has recently appeared.

BRUNET, J. C., and MONTAIGLON, A. DE. *Li Romans de Dolorpathos publié pour la première fois en entier d'après Les Deux manuscrits de la Bibliothèque Imperial par . . .* [Herbert's or Herbers' version.] Paris. 1856. [V, 260, 262, 263, 274.]

BRUNET, P. G. *Le Violier des Histories Romaines, Ancienne traduction française des Gesta Romanorum, nouvelle édition, revue et annotée par . . .* Paris. 1858. [II, 289<sup>n</sup>.]

BRUNET, P. G. *L'Élite des Contes du Sieur d'Ouville, réimprimée sur l'édition de Rouen, 1860. Avec une Préface et des Notes par . . .* 2 vols. Paris. 1883. [VII, 209<sup>n</sup>.]

BRUNETTO, LATINI. See under CHABAILLE, P.; and D'ANCONA, A.

BUDDHAGHOSA. *The Visuddhimagga.* [VIII, 254<sup>n</sup>.]

See edition by C. A. F. Rhys Davids, 2 vols., Ldn., Pali Text Society, 1901-1921.

BUDGE, E. A. WALLIS. *Osiris and the Egyptian Resurrection.* 2 vols. Ldn. 1911. Medici Society. [IV, 257; V, 254; VIII, 75<sup>n</sup>.]

BUERGER, G. A. *Leonora.* [VI, 138.]

Numerous editions. I have used one in German and English, translated by W. R. Spencer, Ldn., 1796.

- BÜHLER, J. G. *Vikramāṅkadevacharita*. Edited, with an Introduction, by . . . Bengal Sanskrit Series. No. xiv. Bombay. 1875. [II, 174n<sup>1</sup>.]
- BÜHLER, J. G. *The Laws of Manu, with Extracts from Seven Commentaries*. Translated by . . . The Sacred Books of the East. Vol. xxv. Oxford. 1886. [I, 87, 205; II, 275, 275n<sup>1</sup>.]
- BÜHLER, J. G. "On the Vṛihat-kathā of Kshemendra." *Indian Antiquary*. 4th Oct. 1872. Vol. i. Pp. 302-309. [V, 212.]
- BÜHLER, J. G., and KIELHORN, F. *Panchatantra*. [Textus Simplicior.] Edited, with Notes, by . . . Bombay Sanskrit Series. 1868 and 1869. [V, 216.]
- BÜHLER, J. G., and PETERSON, P. *The Daśakumāracharita of Daṇḍin*. Edited, with Critical and Explanatory Notes, . . . 2 pts. Bombay Sanskrit Series. Nos. x and xlii. Dept. Pub. Inst., Bombay. 1873 and 1891. [I, 234n<sup>4</sup>.]
- BÜHLER, J. G. See under JOLLY, J.; and MACDONELL, A. A.
- BURET, F. *La Syphilis Aujourd'hui et chez les Anciens*. Paris. 1890. [II, 308n<sup>2</sup>.]
- BURGESS, J. See under FERGUSON, J.
- BURLINGAME, E. W. *Buddhist Legends translated from the original Pali text of the Dhammapada Commentary*. 3 vols. 1921. Cambridge, Massachusetts. Harvard Oriental Series. Vols. xxviii, xxix, xxx. [VII, 221; VIII, 254n<sup>2</sup>; IX, 119n<sup>1</sup>.]
- BURLINGAME, E. W. "The Act of Truth (Saccakiriya); a Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction." *Journ. Roy. As. Soc.* July 1917. Pp. 429-467. [I, 166; II, 31, 33; III, 179, 182.]
- BURNELL, A. C. *The Sāmavidhānabrāhmaṇa*. . . . Edited, . . . with the Commentary of Sāyana, an English Translation, Introduction and Index of Words, by . . . Ldn. 1873. [I, 12n<sup>1</sup>.]
- BURNELL, A. C. *On the Aindra School of Sanskrit Grammarians, their Place in the Sanskrit and Subordinate Literatures*. Mangalore. 1875. [I, 32n<sup>1</sup>.]
- BURNELL, A. C. *The Voyage of John Huyghen Van Linschoten to the East Indies. From the Old English Translation of 1598. The First Book, containing his Description of the East*. In two volumes. Edited, the First Volume, by the late Arthur Coke Burnell, Ph.D., C.I.E. . . ., the Second Volume, by Mr P. A. Tiele of Utrecht. 2 vols. Hakluyt Society. Ldn. 1885. They form Nos. lxx and lxxi of the First Series. [VIII, 259, 259n<sup>3</sup>.]

BURNELL, A. C. Letter on the *Bṛihat-kathā-mañjarī* to the editor. *The Academy*. Vol. ii. 15th Sept. 1871. P. 447. [V, 211, 212.]

BURNELL, A. C. See also under YULE, H., and BURNELL, A. C., *Hobson-Jobson*.

BURNOUF, E. *Bhāgavata Purāṇa, on Histoire Poétique de Kṛishna, traduit et publié par . . .* 4 vols. (folio). Paris. 1840-1884. [I, 5n<sup>1</sup>.]

BURNOUF, E. *Introduction à l'Histoire du Bouddhisme Indien*. Vol. i. Paris. 1844. [VIII, 71n<sup>2</sup>.]

See note to Burnouf's *Le Lotus de la Bonne Loi*. The second edition of the above work formed vol. iii of the "Bibliothèque Orientale."

BURNOUF, E. [Saddharma-puṇḍarīka.] *Le Lotus de la Bonne Loi, traduit du Sanskrit, accompagné d'un commentaire et de vingt et un mémoires relatifs au Bouddhisme*. Paris. 1852. [IV, 23n<sup>2</sup> ; IX, 23n<sup>1</sup>.]

The above work is a continuation of *Introduction à l'Histoire du Bouddhisme Indien*, and contains an Index to both works. It was reprinted in 1925.

BURNOUF, E. "Nala, épisode du Mahābhārata," *Extrait de Mém. de l'Académie de Stanislas*. 1855. Nancy. 1856. (Pp. 189-278.) [IV, 292.]

BURTON, J. H. *Narratives from Criminal Trials in Scotland*. 2 vols. Ldn. 1852. [I, 191.]

BURTON, R. F. *Goa, and the Blue Mountains; or, Six Months of Sick Leave*. Ldn. 1851. [II, 19.]

BURTON, R. F. *Personal Narrative of a Pilgrimage to El-Medinah and Meccah*. 3 vols. Ldn. 1855-1856. Vol. i—*El-Misir*; vol. ii—*El-Medinah*; vol. iii—*Meccah*. [I, 192 ; II, 271.]

BURTON, R. F. *First Footsteps in East Africa; or, An Exploration of Harar*. Ldn. 1856. [II, 271n<sup>2</sup>.]

BURTON, R. F. *The City of the Saints and Across the Rocky Mountains to California*. Ldn. 1861. [II, 280, 280n<sup>3</sup>.]

BURTON, R. F. *A Mission to Gelele, King of Dahome. With Notices of the So-called "Amazons," the Grand Customs, the Yearly Customs, the Human Sacrifices, the Present State of the Slave Trade, and the Negro's Place in Nature*. 2 vols. Ldn. 1864. [I, 278, 278n<sup>1</sup>.]

BURTON, R. F. *Wit and Wisdom from West Africa; or, A Book of Proverbial Philosophy, Idioms, Enigmas, and Laconisms*. Ldn. 1865. [III, 313, 313n<sup>3</sup>.]

BURTON, R. F. *Vikram and the Vampire; or Tales of Hindu Devilry*. Adapted by . . . with thirty-three Illustrations

by Ernest Griset. Ldn. 1870. [I, 87, 136<sup>n2</sup>; VI, 226, 227, 227<sup>n1</sup>.]

The above work first appeared in serial form in *Fraser's Magazine for Town and Country*, vols. lxxvii and lxxviii, 1868. It was reprinted in the "Memorial Edition" of Burton's Works in 1893.

BURTON, R. F. *Camöens. The Lyricks. Part I. [Part II.] (Sonnets, Canzons, Odes, and Sextines.)* Englished by . . . 2 vols. Ldn. 1884. [VIII, 240<sup>n1</sup>.]

The above volumes form vols. v and vi of what was to have been a complete translation of all the writings of Camöens. Six volumes only appeared, the first four of which were as follows: *Os Lusíadas (The Lusíads)*. . . . 2 vols. Ldn. 1880. *Camöens: His Life and his Lusíads. A Commentary.* 2 vols. Ldn. 1881.

BURTON, R. F. *The Book of the Sword.* By . . . Maître D'Armes (Breveté). With numerous illustrations. Ldn. 1884. [I, 109<sup>n1</sup>.]

This was the only published volume of the three that were originally intended. For details of the material left for the other two vols. see my *Burton Bibliography*, pp. 108-112.

BURTON, R. F. *A Plain and Literal Translation of the Arabian Nights' Entertainments, Now Entitled The Book of the Thousand Nights and a Night. With Introduction, Explanatory Notes on the Manners and Customs of Moslem Men and a Terminal Essay upon the History of the Nights.* 10 vols. Benares. 1885. Printed by the Kamashastra Society for Private Subscribers only. This was followed by: *Supplemental Nights to the Book of The Thousand Nights and a Night. With Notes Anthropological and Explanatory.* 6 vols. Benares. 1886-1888.

The latter six volumes are easily distinguished at sight from the previously issued ten volumes, by having a silver diagonal band across the volume, while the others had a gold band. "Benares" is a synonym for Stoke Newington. The following references in the *Ocean* are to the *Nights* as a whole—16 vols.

[I, 1<sup>n1</sup>, 14<sup>n</sup>, 25, 27, 28, 30<sup>n2</sup>, 43, 47<sup>n</sup>, 80<sup>n1</sup>, 82<sup>n</sup>, 101<sup>n1</sup>, 103, 105, 120<sup>n1</sup>, 124<sup>n1</sup>, 131, 133<sup>n1</sup>, 141<sup>n2</sup>, 144<sup>n1</sup>, 163<sup>n</sup>, 167, 170, 183<sup>n1</sup>, 186<sup>n1</sup>, 204, 217; II, 10<sup>n</sup>, 58<sup>n1</sup>, 104<sup>n</sup>, 104<sup>n1</sup>, 123, 124, 131<sup>n1</sup>, 147<sup>n1</sup>, 153<sup>n</sup>, 169, 190<sup>n1</sup>, 193<sup>n1</sup>, 201<sup>n3</sup>, 202<sup>n1</sup>, 218<sup>n3</sup>, 219<sup>n3</sup>, 220<sup>n</sup>, 223<sup>n1</sup>, 224<sup>n</sup>; III, 56, 60, 68<sup>n1</sup>, 76, 95<sup>n1</sup>, 101<sup>n</sup>, 105<sup>n</sup>, 115<sup>n1</sup>, 118<sup>n1</sup>, 203, 227<sup>n</sup>, 260<sup>n1</sup>, 260<sup>n2</sup>, 268<sup>n1</sup>, 279, 308, 308<sup>n4</sup>, 328; IV, 21<sup>n</sup>, 90<sup>n1</sup>, 108<sup>n2</sup>, 132<sup>n1</sup>, 192<sup>n1</sup>, 249<sup>n</sup>; V, 13<sup>n1</sup>, 43<sup>n1</sup>, 65, 66, 97<sup>n1</sup>, 122<sup>n1</sup>, 177, 181<sup>n2</sup>; VI, 8, 23<sup>n1</sup>, 37<sup>n1</sup>, 61, 62, 63, 74<sup>n</sup>, 100<sup>n1</sup>, 240, 255, 256, 258, 260, 260<sup>n1</sup>, 274, 275<sup>n1</sup>, 286, 286<sup>n1</sup>; VII, 24<sup>n1</sup>, 56<sup>n</sup>, 88<sup>n2</sup>, 203, 217, 224, 224<sup>n3</sup>, 245, 249, 258; VIII, 93<sup>n2</sup>, 158<sup>n2</sup>, 161<sup>n2</sup>, 219, 227<sup>n3</sup>, 302<sup>n1</sup>; IX, 37<sup>n1</sup>, 45<sup>n1</sup>, 85<sup>n1</sup>.]

In view of a criticism on my quoting from the rare original edition of the *Nights* instead of the "more accessible" 12-vol. Burton-Smithers edition, I



would here state that, owing to the thousands of cheap American "facsimile" reprints, there are very many more copies with the original pagination in circulation than of the 12-vol. edition. It should, however, be remembered that the original bulky Supplemental vol. iii was published in all reprints (except the Denver edition) as two distinct volumes with continuous pagination. Thus these reprints appeared in 17 volumes. Consequently Supp. vols. iv, v and vi of the original edition correspond to vols. v, vi and vii of the reprints. For full details of every edition and issue of the *Nights* see my *Bibliography of Sir R. F. Burton*, pp. 113-149.

BURTON, R. F. *Il Pentamerone : or, The Tale of Tales. Being a Translation by the late Sir Richard Burton, K.C.M.G., of Il Pentamerone ; Overo Lo Cunto De Li Cunte, Trattene- miento De Li Peccerille, of Giovanni Battista Basile, Count of Torone (Gian Alessio Abbattutis). 2 vols. Ldn. 1893. [I, 26, 77n<sup>1</sup>, 97n<sup>2</sup> ; II, 5n<sup>1</sup>, 190n<sup>1</sup>, 253 ; III, 20n<sup>1</sup>, 21n, 28n<sup>1</sup>, 48n<sup>1</sup>, 105n, 226n<sup>2</sup>, 238, 239, 272n<sup>1</sup>, 285n<sup>1</sup>, 292n<sup>1</sup> ; V, 11n<sup>1</sup>, 158n, 172n ; VI, 16n, 47n<sup>1</sup>, 48n, 200n<sup>3</sup>, 263 ; VII, 42n<sup>1</sup>, 162n<sup>1</sup> ; VIII, 69n<sup>1</sup> ; IX, 78n.] See also under BASILE, GIOVANNI BATTISTA.*

The pagination runs straight through both volumes.

BURTON, R. F. "Notes on an Hermaphrodite." *Memoirs read before the Anthropological Society of London.* Vol. ii. 1865-1866. Pp. 262, 263. [VII, 233n<sup>1</sup>.]

BURTON, R. F. See also under NEFZAOUÏ ; and PENZER, N. M. [BURTON, R. F., and ARBUTHNOT, F. F.] *The Kama Sutra of Vatsyayana. Translated from the Sanscrit. In Seven Parts, with Preface, Introduction, and Concluding Remarks.* Reprint : Cosmopoli : 1833 : for the Kama Shastra Society of London and Benares, and for private circulation only. [I, 234n<sup>2</sup>.]

The above is from the title-page of the first issue of the second edition, the first being issued in seven parts, and of extreme rarity. For details see my *Annotated Bibliography of Sir Richard F. Burton*, 1923, pp. 161-171.

[BURTON, R. F., and ARBUTHNOT, F. F.] *Ananga-Ranga ; (Stage of the Bodiless One), or, The Hindu Art of Love. (Ars Amoris Indica.) Translated from the Sanskrit, and Annotated by A. F. F. and B. R. F.* Reprint Cosmopoli : 1885 : for the Kama Shastra Society of London and Benares, and for private circulation only. [I, 236n<sup>3</sup> ; V, 193.]

The author of the work was Kalyāṇa Malla.

[BURTON, R. F., and SMITHERS, L. C.] *Priapeia or the Sportive Epigrams of divers Poets on Priapus : the Latin Text now for the first time Englished in Verse and Prose (the Metrical Version by "Outidanos"), with Introduction, Notes Ex-*

*planatory and Illustrative, and Excursus by "Neaniskos."*  
Cosmopoli. 1890. [III, 328.]

"Cosmopoli" is, of course, a name that can apply to anywhere. In this case it was London. I have given full details of the history and different issues of the work in my *Annotated Bibliography of Sir Richard F. Burton*, pp. 150-153.

BUSHBY, H. J. *Widow-Burning. A Narrative.* Ldn. 1855.  
[IV, 272.]

BUSHELL, S. W. *Chinese Art.* Board of Education, South Kensington, Victoria and Albert Museum. 2 vols. Ldn. 1904, 1906. (Revised editions: 1909 and 1921.) [II, 264.]

[BUSK, R. H.] *Sagas from the Far East; or, Kalmouk and Mongolian Traditionary Tales. With Historical Preface and Explanatory Notes.* By the author of "Patrañas," "Household Stories from the Land of Hofer," etc. Ldn. 1873. [I, 25, 27, 39<sup>n2</sup>, 162<sup>n1</sup>; II, 5<sup>n1</sup>, 52<sup>n1.2</sup>; III, 48<sup>n1</sup>, 75, 142<sup>n1</sup>, 182, 195<sup>n1</sup>, 204, 218<sup>n1</sup>; V, 63<sup>n1</sup>, 77<sup>n1</sup>, 153<sup>n1</sup>, 157<sup>n1</sup>; VI, 182<sup>n1</sup>, 186<sup>n1</sup>, 242, 248, 264, 269<sup>n2</sup>; VII, 235<sup>n2</sup>; VIII, 59<sup>n3</sup>.] See also under JÜLG, B.

BUSK, R. H. *The Folk-Lore of Rome, collected by word of mouth from the people.* Ldn. 1874. [I, 20<sup>n</sup>, 26, 132.]

BUTLER, SAMUEL. *Hudibras.* [II, 302; VI, 24<sup>n</sup>.]

BUTTERWORTH, H. *Zigzag Journeys in India; or, The Antipodes of the Far East. A Collection of Zenana Tales.* Boston. 1887. [IV, 48; V, 49<sup>n1</sup>.]

BUXTON, L. H. DUDLEY. "Some Navajo Folktales and Customs." *Folk-Lore.* Vol. xxiv. No. 4. December 1923. Pp. 293-313. [III, 268<sup>n1</sup>.]

C. B. "What I saw of the Sandalwood Trade." *The Leisure Hour.* Part 213. No. 925. Ldn. 18th Sept. 1869. Pp. 598-600. [VII, 107.]

CABANÈS, A. "Dieu vous bénisse! (Origine d'un dicton)." *Mœurs intimes du Passé.* Series I. Pp. 125-149. Paris. [1908.] [III, 315.]

Series 2 came out in 1909, Series 3 in 1910, and so on. The 8th Series was published in 1923.

CAHIER, C. *Caractéristiques des Saints dans l'art populaire, énumérées et expliquées.* 2 vols. Paris. 1867. [III, 20<sup>n1</sup>.]

CALAND, W. *Altindisches Zauberritual; Probe einer Übersetzung der wichtigsten Theile des Kauscka Sutra.* Amsterdam. 1900. [VI, 149<sup>n1</sup>.]

CALAND, W. "Zur Exegese und Kritik der rituellen Sūtras." *Zeitsch. d. d. morg. Gesell.* Vol. lxii. Leipzig. 1908. Pp. 123-131. [II, 232<sup>n</sup>.]

- CALAND, W. *Savitri und Nala*. Utrecht. 1917. [Not seen by me.] [IX, 155.]
- CALLAWAY, C. H. *Nursery Tales, Traditions, and Histories of the Zulus, in their own words, with a Translation, into English, and Notes, by . . . Natal and London*. 1868. [VIII, 227<sup>n10</sup>.]
- CALLAWAY, C. H. *The Religious System of the Amazulu*. Natal, Springvale, etc. 1868-1870. (Incomplete.) [III, 313, 313<sup>n4</sup>.]
- CALMET, A. *Traité sur les apparitions des esprits et sur les vampires*. 2 vols. Paris. 1751. [VI, 140.]  
For an English trans. see *The Phantom World*, with notes by H. Christmas. 2 vols. Ldn. 1850.
- CALMETTE, R. *Les Venins, les animaux venimeux et la sérothérapie antivenimeuse*. Paris. 1907. [II, 281.]
- CAMÖENS. See under BURTON, R. F.
- CAMPBELL, D. M. *Java : Past and Present. A Description of the Most Beautiful Country in the World, its Ancient History, People, Antiquities, and Products*. 2 vols. Ldn. 1915. [VIII, 295<sup>n3</sup>.]
- CAMPBELL, J. F. *Popular Tales of the West Highlands*. 4 vols. Edinburgh. 2nd edit. 1890-1893. [I, 26, 84<sup>n2</sup>, 129, 132, 141<sup>n2</sup>, 157<sup>n2</sup>, 163<sup>n1</sup>; III, 195<sup>n1</sup>, 205, 231<sup>n1</sup>, 237, 272<sup>n1</sup>; IV, 67<sup>n1</sup>; V, 46<sup>n1</sup>, 157<sup>n1</sup>; VI, 5<sup>n1</sup>; IX, 165.]
- CAMPBELL, J. G. D. *Superstitions of the Highlands and Islands of Scotland*. Glasgow. 1900. [VI, 135.]
- CAMPBELL, J. G. D. *Siam in the Twentieth Century. Being the Experiences and Impressions of a British Official*. Ldn. 1902. [VIII, 289<sup>n2</sup>.]
- CAMPBELL, J. M. *Gazetteer of the Bombay Presidency*. 26 vols. Bombay. 1877-1901. [VII, 26, 230.]  
Several volumes are in two parts. The General Index forms vol. xxvii, and is the work of R. E. Enthoven. 1904.
- CAMPBELL, J. M. *Notes on the Spirit Basis of Belief and Custom*. Bombay. 1885. [II, 167, 229<sup>n2</sup>; III, 37.]
- CAMPBELL, KILLIS. *A Study of the Romance of the Seven Sages of Rome, with Special Reference to the Middle English Versions*. Baltimore. 1898. [V, 263<sup>n1</sup>.]
- CAMPBELL, KILLIS. *The Seven Sages of Rome. Edited from the Manuscripts, with Introduction, Notes, and Glossary by . . . The Albion Series*. Boston, New York, Chicago. Ldn. 1907. [V, 128<sup>n</sup>, 138<sup>n1</sup>, 260<sup>n1</sup>, 263, 264, 266<sup>n1</sup>, 267; VI, 272<sup>n4</sup>, 294<sup>n2</sup>.]
- CAMPBELL THOMPSON. See under THOMPSON, R. CAMPBELL.

- CANNEY, M. A. "Ashes." Hastings' *Ency. Rel. Eth.* Vol. ii. 1909. Pp. 112-114. [IX, 68<sup>n2</sup>.]
- CANNEY, M. A. See also under CRAWLEY, A. E.; BEET, W. E.; and CANNEY, M. A.
- CAPUA, JOHN OF. See under JOHN OF CAPUA.
- CARDONNE. See under GALLAND AND CARDONNE.
- CAREY, W., and MARSHMAN, J. *The Ramayuna of Valmeeki in Sungskrit, with Translation and Notes by . . .* 3 vols. Serampore. 1806-1810. [I, 1<sup>n2</sup>.]
- CARLILL, JAMES. *Physiologus. Translated, with an Introduction, by . . .* Being pp. 153-250 of: *The Epic of the Beast*, in "Broadway Translations." Ldn. [1924.] [I, 104; IX, 165.]
- The above is the most recent translation of *Physiologus*. Reference should be made also to E. Legrand's edition of the original, Paris, 1873; and A. S. Cook, *The Old English Elene, Phoenix, and Physiologus*, New Haven, 1919.
- CARNE, J. *Letters from the East*. 3rd edit. 2 vols. Ldn. 1830. [VI, 100<sup>n1</sup>.]
- CARNOY, E. H. *Littérature orale de la Picardie*. Paris. 1883. Forming vol. xiii of "Les Littératures pop. de toutes les nations." [III, 105<sup>n</sup>, 311<sup>n5</sup>.]
- CARNOY, E. H. *Contes Français recueillis par . . .* Paris. 1885. Forming vol. viii of "Collection de Contes et de Chansons pop." [I, 26.]
- CARNOY, E. H. "La Montagne Noire ou Les Filles du Diable. Conte Picard." Conté en août 1877 par Ladent Alphonse. *Mélusine*. Vol. i. Paris. 1878. Cols. 446-451. [II, 190<sup>n1</sup>; III, 238; VII, 126<sup>n2</sup>.]
- CARNOY, E. See under CERTEUSE, A., and CARNOY, E. H.
- CARPENTER, G. H. "Ichneumon." *Ency. Brit.* 11th edit. Vol. xiv. Pp. 242, 243. [III, 115<sup>n1</sup>.]
- CARRA DE VAUX, B<sup>ON</sup> B. *L'Abrégé des Merveilles traduit de l'Arabe d'après les Manuscrits de la Bibliothèque Nationale de Paris*. Paris. 1898. [VIII, 227<sup>n3</sup>.]
- CARRA DE VAUX, B<sup>ON</sup> B. "Alchemy (Muhammadan)." Hastings' *Ency. Rel. Eth.* Vol. i. 1908. Pp. 289-292. [III, 162<sup>n</sup>.]
- CARTER, A. C. *The Kingdom of Siam*. Ministry of Agriculture, Louisiana. Purchase Exposition St Louis, U.S.A. Siamese Section. Edited by . . . New York, Ldn. 1904. [VIII, 289<sup>n2</sup>.]
- CARTWRIGHT, T. See under TAWNEY, C. H., *Richard the Third*.
- CARY, H. *Herodotus. A New and Literal Version from the Text of Baehr. . .* Bohn's Classical Library. Ldn. 1877. [V, 245<sup>n1</sup>.]

CASAS, F. B. DE LAS. *Historiadores de Indias. Tomo I—Apologética Historia de las Indias. . . .* Madrid. 1909. [II, 309<sup>n1</sup>.]

The above forms vol. xiii of *Nueva Biblioteca de Autores Españoles*.

CASSEL, P. *An Explanatory Commentary on Esther*. Edinburgh. 1888. [VI, 74<sup>n</sup>.]

CASTRÉN, M. A. *Ethnologischen Vorlesungen über die altasiatischen Völker nebst samojedischen Märchen und tatarischen Heldensagen*. St Petersburg. 1857. [VIII, 228<sup>n1</sup>.]

The above work forms vol. iv of *Nordische Reisen und Forschungen*, 12 vols., 1852-1858. A Swedish edition was issued in Helsingfors, 6 vols., 1852-1870.

CATULLUS. *Carmina*. [III, 311, 311<sup>n2</sup>.]

CAVALLIUS, G. O. See under HYLTÉN-CAVALLIUS, G. O.

CAYLEY-WEBSTER, H. *Through New Guinea and the Cannibal Countries*. Ldn. 1898. [VIII, 317<sup>n1</sup>.]

CAZOTTE, JACQUES. See under CHAVIS, DOM, and CAZOTTE, JACQUES.

CECIONI, G. "Il Secretum Secretorum attribuito ad Aristotile e le sue Redazioni Volgari." *Il Propugnatore. Periodico Bimestrale*. Vol. ii. Pt. ii. Pp. 72-102. Bologna. 1889. [II, 289<sup>n2</sup>.]

CENTO NOVELLE ANTICHE. See under BIAGI, GUIDO; BORGHINI, V.; GUALTERUZZI, CARLO; and STORER, E.

CERQUAND, J. F. "Les Sirenes." *Revue Archéologique*. New Series. Vol. x. 1846. Pp. 282-303. [VI, 282<sup>n6</sup>.]

CERTEUX, A., and CARNOY, E. H. *Contributions au Folk-Lore des Arabes. L'Algérie Traditionnelle Légendes, Contes, Chansons, Musique, Mœurs, Coutumes, Fêtes, Croyances, Superstitions, etc.* Vol. i. Paris, Alger. 1884. [Apparently all published.] [VIII, 227<sup>n7</sup>.]

CERVERA, GUILLEM DE. See under THOMAS, A.

CHABAILLE, P. *Li Livres dou Tresor par Brunetto Latini. Publié pour la première fois d'après les manuscrits de la Bibliothèque Impériale de la Bibliothèque de l'Arsenal. . . .* Collection de Documents Inédits sur l'Histoire de France. 2nd Series [printed wrongly as "Première Série."] Paris. 1863. [II, 299<sup>n1</sup>.]

The reference to basilisks is in Bk. i, pt. 5, ch. cxli, pp. 192, 193.

CHAKLADAR, H. "Vātsyāyana—the Author of the *Kāma-sūtra*: Date and Place of Origin." *Journ. Dept. Letters University of Calcutta*. Vol. iv. 1921. Pp. 85-122. [V, 193.]

CHAKRAVARTI, S. C. *Mudrarakshasam [of Viśākhadatta]*. With Sanskrit Text, Notes and Translation. Calcutta. 1908. [II, 283<sup>n3</sup>, 284.]

- CHALMERS, R. See under COWELL, E. B.
- CHAMBERLAIN, A. F. "Disease and Medicine (American)." *Hastings' Ency. Rel. Eth.* Vol. iv. 1911. Pp. 731-741. [IX, 148.]
- CHAMBERLAIN, B. H. "Ko-Ji-Ki . . . or Records of Ancient Matters." *Trans. As. Soc. Japan.* Vol. x. Supplement. Yokohama. 1882. Index by N. Walter and A. Lloyd. Tokyo. 1906. [VII, 238, 238<sup>n2</sup>.]  
The work was reprinted, complete with index, in 1920.
- CHAMBERLAIN, H. R. M. *The Eunuch in Society.* Ldn. 1927. [IX, 153.]
- CHAMPAULT, PHILIPPE. *Phéniciens et Grecs en Italie, d'après l'Odyssée. Étude géographique, historique et sociale, par une méthode nouvelle.* Paris. 1906. [VIII, 56<sup>n2</sup>.]
- CHĀṆAKYA. See under KAṬĪLYA.
- CHANDRA MITRA, S. See under MITRA, SARAT CHANDRA.
- CHATTERJI, K. K. *Syphilis in General Practice, with special reference to the Tropics.* Calcutta. 1920. [II, 308<sup>n2</sup>.]
- CHAU, JU-KUA. See under HIRTH, F., and ROCKHILL, W. W.
- CHAUCER, GEOFFREY. *The Canterbury Tales.* "Tale (or Rime) of Sir Thopas." [III, 82<sup>n2</sup>.] "Clerk's Tale." [III, 221<sup>n1</sup>.] "Squire's Tale." [I, 145<sup>n1</sup>; III, 40<sup>n1</sup>; IV, 145<sup>n1</sup>; V, 27<sup>n2</sup>.] "Franklin's Tale." [VII, 203, 204.] *The Hous of Fame.* [II, 219<sup>n3</sup>.]
- CHAUCER, GEOFFREY. See also under SCHOFIELD, W. H.; and SKEAT, W. W.
- CHAUVIN, VICTOR. *Bibliographie des Ouvrages Arabes ou Relatifs aux Arabes publiés dans l'Europe Chrétienne de 1810 à 1885.* 11 Parts. Liège and Leipzig. 1892-1909. The sub-titles of the various parts are as follows: I. Préface—Table de Schnurrer—Les Proverbes. II. Kalilah. III. Louqmâne et les fabulistes—Barlaam—'Antar et les romans de chevalerie. IV. Les Mille et une nuits. (Première partie.) V. Les Mille et une nuits. (Deuxième partie.) VI. Les Mille et une nuits. (Troisième partie.) VII. Les Mille et une nuits. (Quatrième partie.) VIII. Syntipas. IX. Pierre Alphonse—Secundus—Recueils orientaux—Tables de Henning et de Mardrus—Contes occidentaux—Les maqâmes. X. Le Coran et la Tradition. XI. Mahomet. [I, 27, 28, 101<sup>n1</sup>, 105, 128<sup>n1</sup>, 168, 171, 186<sup>n1</sup>, 189<sup>n</sup>; II, 46<sup>n3</sup>, 58<sup>n1</sup>, 108<sup>n</sup>, 122, 131<sup>n1</sup>, 136<sup>n1</sup>, 147<sup>n1</sup>, 151<sup>n2</sup>, 190<sup>n1</sup>, 193<sup>n1</sup>, 202<sup>n1</sup>, 224<sup>n</sup>; III, 4<sup>n1</sup>, 21<sup>n</sup>, 68<sup>n</sup>, 76, 82<sup>n2</sup>, 105<sup>n</sup>, 127, 167<sup>n2</sup>, 191<sup>n1</sup>, 204, 227<sup>n</sup>, 260<sup>n1</sup>, 272<sup>n1</sup>; IV, 48, 132<sup>n1</sup>, 235<sup>n2</sup>, 249<sup>n</sup>; V, 3<sup>n1</sup>, 16<sup>n1</sup>, 66, 87<sup>n1</sup>, 94<sup>n2</sup>, 101<sup>n1</sup>, 122<sup>n1</sup>, 133<sup>n</sup>,

- 147<sup>n1</sup>, 153<sup>n1</sup>, 177, 181<sup>n2</sup>, 183<sup>n1</sup>, 210, 219, 220<sup>n1</sup>, 232, 234-242, 266; VI, 16<sup>n</sup>, 18<sup>n1</sup>, 56<sup>n2</sup>, 62, 74<sup>n</sup>, 84<sup>n1</sup>, 188<sup>n1</sup>, 241, 249, 256, 260, 260<sup>n1</sup>, 273<sup>n2</sup>, 275<sup>n1</sup>, 287, 287<sup>n1</sup>; VII, 52<sup>n2</sup>, 82<sup>n</sup>, 160<sup>n1</sup>, 203<sup>n5</sup>, 213, 224<sup>n2</sup>, 252<sup>n1</sup>; VIII, 107<sup>n</sup>, 219, 227<sup>n3</sup>; IX, 22<sup>n1</sup>, 38<sup>n2</sup>, 82<sup>n1</sup>, 142, 153, 155, 161.]
- CHAUVIN, V. "Les Obstacles Magiques." *Revue des Traditions Populaires*. Tome xvi. No. 11. Nov. 1901. Pp. 537, 538. [III, 238.]
- CHAUVIN, V. See also under BRICTEUX, A.
- CHAVANNES, E. *Cinq cent contes et apologues extraits du Tripitaka chinois et traduits en français*. 3 vols. Paris. 1910-1911. [V, 63<sup>n1</sup>; IX, 149, 160.]
- CHAVIS, DOM, and CAZOTTE, JACQUES. *La Suite des Mille et une nuits*. Forming vols. xxxviii-xli of *Le Cabinet des Fées, ou Collection choisie des contes des fées, et autres contes merveilleux*. 41 vols. Genève. 1785-1789. [VII, 245, 245<sup>n4</sup>.]
- CHEIKHO, L. *Kalilah wa-Dimnah*. . . . Beyrouth. 1905. (2nd edit. 1923.) [V, 236.]
- CHENERY, T. *The Assemblies of Al-Hariri, translated from the Arabic, with an Introduction and Notes, Historical and Grammatical, by . . .* Vol. i. Containing the First Twenty-six Assemblies. Ldn. 1867. Bound up later as part of the Oriental Translation Fund. New Series. Roy. Asiatic Society. 1898. Reprinted 1926. [III, 278.]
- The second half of the work appeared as: *The Assemblies of Al Hariri. Translated from the Arabic, with Notes, Historical and Grammatical. By Dr F. Steingass. . . . Prefaced and Indexed by F. F. Arbuthnot. . . .* Vol. ii. Containing the Last Twenty-four Assemblies. Orient. Trans. Fund. New Series. Roy. As. Soc. 1898.
- CHEVALIER DE MAILLI. See under BOLTE, J., and FISCHER H. (French version.)
- CHEYNE, T. K. "Jonah." *Ency. Brit.* 11th edit. Vol. xv. Pp. 496, 497. [II, 194<sup>n</sup>.]
- CH(H)ATRE SADĀS(H)IV. See SADĀSIV CHHATRE.
- CHIGNELL, A. K. *An Outpost in Papua*. With a Preface by the Archbishop of Brisbane. . . . Ldn. 1911. [VIII, 317<sup>n1</sup>.]
- CHILD, F. J. *The English and Scotch Popular Ballads*. 10 parts. Boston. 1882-[1898]. [II, 76<sup>n1</sup>.]
- CHILLI, SHAIK. *Folk-Tales of Hindustan*. Allahabad. 1908. [I, 131; III, 272<sup>n1</sup>; VII, 256.]

A second edition appeared in 1913. The collection consists of eleven tales, ten of which had previously appeared in the *Modern Review*.

- CHINNERY, E. W. PEARSON. "Piper Methysticum in Betel-Chewing." *Man*. Vol. xxii. No. 2. Feb. 1922. Pp. 24-27. [VIII, 311, 311<sup>n</sup>, 312, 313.]
- CHRISTENSEN, G. "H. C. Andersen og de Danske Folkeeventyr." *Danske Studier*. Copenhagen. 1906. P. 169 *et seq.* [VI, 290, 290<sup>n</sup>, 292, 293.]
- CHRISTIAN, F. W. *The Caroline Islands. Travel in the Sea of the Little Lands*. Ldn. 1899. [VIII, 308<sup>n</sup>.]
- CHUDJAKOV, J. A. *Velikorussskija skazki*. 3 vols. Moscow. 1860-1862. [VIII, 227<sup>n</sup>.]
- CHUNDER, BHOLANAUTH. *The Travels of a Hindoo to various Parts of Bengal and Upper India*. With an Introduction by Talboys Wheeler. 2 vols. Ldn. 1869. [I, 238<sup>n</sup>.]
- CICERO. *De Officiis*. [II, 277.] *Tusculanæ Disputationes*. [V, 257.]
- CLARK, K. M. *Maori Tales and Legends*. Ldn. 1896. [VI, 135.]
- CLARK, W. E. "Śākadvīpa and Śvetadvīpa." *Journ. Amer. Orient. Soc.* Vol. xxxix. Pt. 4. Oct. 1919. Pp. 209-242. [IX, 154.]
- CLAUDIAN. *De Bello Gildonica*. [II, 277.]
- The most recent English translation is that by M. Platnauer in the Loeb Classics. 2 vols. 1922. "The War against Gildonica" appears in vol. i, pp. 98-137.
- CLAUSEN, JULIUS. See under ANDERSEN, H. C., "King, Queen and Knave."
- CLODD, E. "The Philosophy of Punchkin." *The Folklore Journal*. Vol. ii. Ldn. 1884. Pp. 289-303. [I, 130.]
- CLOUSTON, W. A. *Popular Tales and Fictions, their Migrations and Transformations*. 2 vols. Edinburgh. 1887. [I, 29, 42-44, 85<sup>n</sup>, 101<sup>n</sup>, 130; II, 108<sup>n</sup>, 114<sup>n</sup>, 122, 169, 190<sup>n</sup>, 192<sup>n</sup>, 224<sup>n</sup>; III, 56, 76, 133<sup>n</sup>, 204, 227<sup>n</sup>, 238; IV, 192<sup>n</sup>; V, 66, 267, 275, 285; VI, 275<sup>n</sup>; VII, 214<sup>n</sup>, 214<sup>n</sup>, 224, 224<sup>n</sup>; VIII, 227<sup>n</sup>; IX, 165.]
- CLOUSTON, W. A. *The Book of Sindibād; or, The Story of the King, his Son, the Damsel, and the Seven Vazīrs. From the Persian and Arabic. With Introduction, Notes and Appendix, by . . .* Privately printed [Glasgow]. 1884. [I, 27, 43, 170, 171, 186<sup>n</sup>; II, 114<sup>n</sup>, 120-122, 224<sup>n</sup>; IV, 132<sup>n</sup>; V, 122<sup>n</sup>, 127<sup>n</sup>, 267; VI, 255, 259<sup>n</sup>, 260<sup>n</sup>.]
- CLOUSTON, W. A. *Originals and Analogues of some of Chaucer's Canterbury Tales*. Pts. iv and v. Chaucer Society. 2nd Series. Nos. 20, 1886, and 22, 1887. [VII, 203, 203<sup>n</sup>, 204.]

The other parts form Nos. 7, 10 and 15 of the 2nd Series.



CLOUSTON, W. A. *The Book of Noodles : Stories of Simpletons, or, Fools and their Follies*. Ldn. 1888. Forming part of the "Book-Lover's Library." [III, 231<sup>n1</sup> ; V, 68<sup>n</sup>, 168<sup>n1</sup>.]

CLOUSTON, W. A. *A Group of Eastern Romances and Stories from the Persian, Tamil, and Urdu. With Introduction, Notes, and Appendix, by . . .* Privately printed [Glasgow]. 1889. [I, 43, 101<sup>n1</sup>, 131, 160<sup>n3</sup> ; II, 108<sup>n</sup> ; III, 118<sup>n1</sup> ; IV, 139<sup>n2</sup>, 182 ; VI, 60, 287, 287<sup>n3</sup> ; VII, 224<sup>n1</sup>.]

Only three hundred copies were printed, and fifty-two on large paper.

CLOUSTON, W. A. *Flowers from a Persian Garden and other Papers. . . .* Ldn. 1890. (Second and Cheaper Edition, 1894.) [III, 167<sup>n2</sup> ; V, 101<sup>n1</sup> ; VI, 74<sup>n</sup>.]

CLOUSTON, W. A. "The Treasury of King Rhampsinitus." *The Academy. A Record of Literature, Learning, Science, and Art*. Vol. xxxviii. 29th Nov. 1890. No. 969. Pp. 506, 507. [V. 275.]

The article refers to a note printed in *The Academy* of 15th November 1890, p. 449, in which reference is made to a pamphlet by Mr Levi H. Elwell giving three variants of the Rhampsinitus story. One of them is "Buh Lion, Buh Rabbit, and Buh Roccoon," from Col. Jones's *Negro Myths from the Georgia Coast*. Clouston refers to his chapter on the study of Herodotus' story, and adds a gypsy variant from Groom's (then unpublished) notes, being No. vi of Constantinescu's collection.

CLUSIUS. See under L'E(S)CLUSE, CHARLES DE.

COCHRANE, W. W. See under MILLS, L.

CODRINGTON, R. H. *The Melanesians : Studies in their Anthropology and Folk-Lore*. Oxford. 1891. [VI, 135 ; VIII, 232<sup>n4</sup> ; IX, 149.]

CODRINGTON, R. H. "Religious Beliefs and Practices in Melanesia." *Journ. Anth. Inst.* Vol. x. Ldn. 1881. Pp. 261-315. Discussion, p. 316. [II, 198<sup>n1</sup>.]

CÆDÈS, G. "Le Royaume de Çrivajaya." *Bull. de l'Ecole Française d'Extrême-Orient*. Tome xviii. Hanoi. 1918. No. 6. P. 36. [I, 155<sup>n1</sup>.]

COELHO, A. *Contos populares portugueses*. Lisbon. 1879. [I, 26, 44, 145<sup>n1</sup> ; II, 76<sup>n1</sup> ; III, 30<sup>n1</sup>, 48<sup>n1</sup>, 191<sup>n1</sup>, 238, 272<sup>n1</sup> ; IV, 132<sup>n1</sup> ; V, 55<sup>n2</sup>, 67<sup>n3</sup>, 105<sup>n</sup>, 109<sup>n2</sup>, 183<sup>n1</sup> ; VI, 277 ; VIII, 57<sup>n2</sup>, 59<sup>n3</sup>.]

COLE, H. "Notes on the Wagogo of German East Africa." *Journ. Anth. Inst.* Vol. xxxii. 1902. Pp. 305-388. [III, 38.]

COLEBROOKE, H. T. *Essays on the Religion and Philosophy of the Hindus*. New Edition. Ldn. 1858. [III, 37.]

COLIN, ANTOINE. *Histoire des Drogues, espiceries, et de certains medicamens simples, qui naissent és Indes & en l'Amerique, divisé en deux parties. La première comprise*

*en quatre livres ; les deux premiers de M<sup>e</sup> Garcie du Jardin, le troisieme de M<sup>e</sup> Christophle de la Coste, & le quatriesme de l'Histoire du Baulme adioustée de nouveau en ceste seconde edition : où il est prouvé, que nous avons le vray Baulme d'Arabie, contre l'opinion des anciens & modernes. La seconde composée de deux livres de maistre Nicolas Monard traictant de ce qui nous est apporté de l'Amerique. Le tout fidellement translaté en François, par . . .* Lyon. 1619. [VIII, 245.]

COLLET, O. J. A. *Terres et Peuples de Sumatra*. . . . Ouvrage ayant obtenu le Prix Triennal "Maurice Rahir" décerné pour la première fois en 1924 par la Société Royale Belge de Géographie. Société D'Édition "Elsevier." Amsterdam. 1925. [VIII, 294.]

COLLIN DE PLANCY, J. A. S. *Dictionnaire Infernal, ou Recherches et Anecdotes sur les Démones, les Esprits, les Fantômes . . . en un mot, sur tout ce qui tient aux apparitions, à la magie*. . . . 2nd edition, revised. 4 vols. Paris. 1825-1826. [III, 150.]

COMPARETTI, D. *Richerche intorno al Libro di Sindibád*. Estratto dalla Memorie del R. Istituto Lombardo di Scienze e Lettere, 11, 2 ; della serie, 3. Milano. 1869. [II, 122.]

COMPARETTI, D. *Virgilio nel Medio Evo*. 2 vols. Livorno. 1872. [I, 148n.]

A revised edition appeared in Florence. 2 vols. 1896.

COMPARETTI, D. *Novelline popolari italiane*. Torino. 1875. [V, 275.]

A collection of seventy tales.

COMPARETTI, D. *Researches respecting the Book of Sindibád*. [Translated by H. C. Coote.] Folk-Lore Society. Publication No. ix. Ldn. 1882. [I, 170, 186n<sup>1</sup>.]

CONSTABLE, A. *Travels in the Mogul Empire, A.D. 1656-1668, by François Bernier*. . . . Translated on the Basis of Irving Brock's version, and Annotated by . . . (1891). 2nd edition revised by Vincent A. Smith, M.A. . . . Oxford. 1914. [VIII, 267n<sup>3</sup>.]

CONSTANTINESCU, B. *Probe de Limba Şi Literatura Ţiganilor din România*. Bucharest. 1878. [V, 275.]

CONTI, NICOLÒ. See under MAJOR, R. H.

CONWAY, M. D. *Demonology and Devil Lore*. 2 vols. Ldn. 1879. [II, 117.]

- CONWAY, M. D. "Mystic Trees and Flowers." *Frazer's Magazine*. New Series. Vol. ii. Ldn. Nov. 1870, pp. 590-608. Dec. 1870, pp. 705-723. [III, 154.]
- CONYBEARE, F. C. *Philostratus. The Life of Apollonius of Tyana*. Translated by . . . Loeb Classical Library. 2 vols. Ldn. 1912. [VI, 280<sup>n5</sup>.]
- CONYBEARE, F. C. "A Brittany Marriage Custom." *Folk-Lore*. Vol. xviii. 1907. P. 448. [II, 23<sup>n</sup>.]
- CONYBEARE, F. C. "Asceticism." *Ency. Brit.* 11th edit. Vol. ii. Pp. 717-720. [I, 79<sup>n1</sup>.]
- CONYBEARE, F. C.; HARRIS, J. RENDEL; LEWIS, A. S. *The Story of Ahikar from the Syriac, Arabic, Armenian, Ethiopic, Greek and Slavonic Versions*. Ldn. 1898. [IX, 142, 152.]
- COOK, S. A. "Serpent-Worship." *Ency. Brit.* 11th edit. Vol. xxiv. Pp. 676-682. [I, 203.]
- COOK, S. A. "Tree-Worship." *Ency. Brit.* 11th edit. Vol. xxvii. Pp. 235-238. [I, 144<sup>n1</sup>.]
- COOMARASWAMY, ANANDA K. *Mediæval Sinhalese Art. . . . Being a Monograph on Mediæval Sinhalese Arts and Crafts, mainly as surviving in the Eighteenth Century, with an Account of the Structure of Society and the Status of the Craftsmen*. Broad Campden. 1908. [VIII, 251, 252<sup>n6</sup>.]
- COOMARASWAMY, ANANDA K. *Sati: A Vindication of the Hindu Woman*. A paper read before the Sociological Society. Ldn. 12th Nov. 1912. [IV, 272.]
- COOMARASWAMY, ANANDA K. *The Treatise of Al-Jazarî on Automata*. Museum of Fine Arts. Boston. No. 6. 1924. [III, 58.]
- COOMARASWAMY, ANANDA K. See also under LA TOUCHE, T. H. D.
- COOMBE, F. *Islands of Enchantment. Many-sided Melanesia seen through many Eyes, and Recorded by . . .* Ldn. 1911. [VIII, 317<sup>n2</sup>.]
- COOTE, H. C. "Some Italian Folk-Lore." *The Folk-Lore Record*. Vol. i. Ldn. 1878. Pp. 187-215. [I, 26.]
- COOTE, H. C. See also under COMPARETTI, D., *Researches respecting . . .*
- CORDIER, HENRI. *Ser Marco Polo. Notes and Addenda to Sir Henry Yule's Edition, containing the Results of Recent Research and Discovery*. Ldn. 1920. [I, 104, 241<sup>n2</sup>.]
- CORDIER, H. See also under MASPERO G., *Popular Stories . . .*; MÜLLER, F. W. K.; YULE, H.

CORYATE, THOMAS. *Coryate's Crudities hastily gobbled up in Five Months' Travels in France, Italy, etc.* Ldn. 1611. (Reprinted in 2 vols. Glasgow, 1905.) [II, 270.]

COSMAS INDICOPLEUSTES (of Alexandria). *Topographia Christiana*. [III, 84<sup>n1</sup>, 85<sup>n</sup>; VII, 106, 107.]

For a translation of the above work see that by J. W. M'Crindle, published in 1897 for the Hakluyt Society.

COSMAS, THE MONK. See under M'CRINDLE, J. W.

COSQUIN, EMMANUEL. *Contes Populaires de Lorraine Comparés avec les Contes des Autres Provinces de France et des Pays Étrangers et Précédés D'un Essai sur L'Origine et la Propagation des Contes Populaires Européens*. 2 vols. Paris. [1886.] [III, 76, 227<sup>n</sup>, 238; V, 87<sup>n1</sup>; VI, 18<sup>n1</sup>, 122<sup>n2</sup>; VIII, 107<sup>n</sup>, 109<sup>n2</sup>; IX, 165.]

COSQUIN, EMMANUEL. *Les Contes Indiens et L'Occident. Petits Monographies Folkloriques A Propos De Contes Maures Recueillis A Blida Par M. Desparmet*. Ouvrage posthume. Paris. 1922. [V, 177; VI, 16<sup>n</sup>, 48<sup>n</sup>.]

COSQUIN, EMMANUEL. *Études Folkloriques. Recherches sur les Migrations des Contes Populaires et leur point de départ*. Paris. 1922. [III, 204, 212<sup>n1</sup>, 238, 280; IV, 48; VI, 246, 246<sup>n1</sup>; VII, 82<sup>n</sup>, 263.]

COSTANZO, ANGELO DI. *Istoria del regno di Napoli*. 3 vols. Milano. 1805. [II, 310, 310<sup>n2</sup>.]

COTTON, C. W. E. *Handbook of Commercial Information for India*. 2nd edit. Calcutta. 1924. [VIII, 318<sup>n1</sup>.]

COURTEILLE, PAVET DE. See under MEYNARD, C. BARBIER DE.

COWELL, E. B. *The Jātaka or Stories of the Buddha's Former Births. Translated from the Pāli by Various Hands. Under the Editorship of . . .* 6 vols. Cambridge. 1895-1907. Index vol. 1913. [I, 62<sup>n1</sup>, 101<sup>n1</sup>, 122<sup>n2</sup>, 146<sup>n1</sup>, 223, 224, 225, 226, 227, 232<sup>n2</sup>; II, 122, 298<sup>n1</sup>; III, 60, 179, 304<sup>n1</sup>; V, 3<sup>n1</sup>, 63<sup>n1</sup>, 64, 79<sup>n3</sup>, 98<sup>n1</sup>, 99<sup>n3</sup>, 100<sup>n1</sup>, 101<sup>n1</sup>, 101<sup>n2</sup>, 153<sup>n1</sup>, 155<sup>n2</sup>, 157<sup>n1</sup>, 163<sup>n1</sup>, 176; VI, 72<sup>n1</sup>, 262, 279<sup>n2</sup>, 284<sup>n1</sup>; VII, 162<sup>n1</sup>, 220, 221<sup>n5</sup>, 241<sup>n3</sup>; VIII, 69<sup>n1</sup>, 112<sup>n4</sup>, 254<sup>n1</sup>.]

The several translations were as follows: Vol. i, R. Chalmers; vols. ii and iv, W. H. D. Rouse; vol. iii, H. T. Francis and R. A. Neil; vol. v, H. T. Francis; vol. vi, E. B. Cowell and W. H. D. Rouse.

COWELL, E. B. "The Legend of the Oldest Animals." *Y Cymmrodor, embodying the Transactions of the Honorable Society of Cymmrodorion of London, etc.* Vol. v. Oct. 1882. Pp. 169-172. [II, 190<sup>n1</sup>.]

- COWELL, E. B., and GOUGH, A. E. *The Sarva-Darśana-Samgraha or Review of the Different Systems of Hindu Philosophy*. By Mādhava Āchārya. Translated by . . . Trübner's Oriental Series. Ldn. 1882. [V, 151n<sup>2</sup>.]
- COX, G. W. *The Mythology of the Aryan Nations*. 2 vols. Ldn. 1882. (Original edition, 1870.) [I, 130, 148n; III, 28n<sup>1</sup>, 272n<sup>1</sup>; VI, 72n<sup>1</sup>.]
- COXWELL, C. F. *Siberian and Other Folk-Tales. Primitive Literature of the Empire of the Tsars, Collected and Translated, with an Introduction and Notes* . . . Ldn. 1925. (Date on verso of sub-title.) VI, 123n, 242, 248, 264, 269n<sup>2</sup>, 270, 273n<sup>2</sup>, 280; VII, 204, 235n<sup>2</sup>; VIII, 59n<sup>3</sup>, 227n<sup>5</sup>, 228n<sup>5, 6, 7</sup>; IX, 75n<sup>1</sup>, 142, 146-149, 151, 153, 156, 161.] See also under JÜLG, B.
- For some details of the scope of the work see my review in *The Asiatic Review*, July 1926, pp. 518-520.
- CRAIGIE, W. A. and J. K. *Fairy Tales and Other Stories by Hans Christian Andersen*. Oxford Univ. Press. 1914. [VI, 292.]
- CRANE, T. F. *Italian Popular Tales*. Boston and Ldn. 1885. [I, 26; III, 76; V, 66.]
- CRANMER-BYNG, L. See under BARNETT, L. D., *Golden Town, and Hindu Gods and Heroes*.
- CRAWFURD, JOHN. *History of the Indian Archipelago; containing an Account of the Manners, Arts, Languages, Religions, etc., of its Inhabitants*. 3 vols. Edinburgh. 1820. [IV, 258.]
- CRAWLEY, A. E. "Chastity (Introductory)." Hastings' *Ency. Rel. Eth.* Vol. iii. 1910. Pp. 474-490. [III, 72n<sup>2</sup>.]
- CRAWLEY, A. E. "Doubles." Hastings' *Ency. Rel. Eth.* Vol. iv. 1911. Pp. 853-860. [I, 37n<sup>2</sup>.]
- CRAWLEY, A. E. "Dress." Hastings' *Ency. Rel. Eth.* Vol. v. 1912. Pp. 40-72. [II, 118; VII, 231n.<sup>4</sup>]
- CRAWLEY, A. E. "Drums and Cymbals." Hastings' *Ency. Rel. Eth.* Vol. v. 1912. Pp. 89-94. [I, 118n<sup>2</sup>.]
- CRAWLEY, A. E. "Foeticide." Hastings' *Ency. Rel. Eth.* Vol. vi. 1913. Pp. 54-57. [II, 229n<sup>2</sup>.]
- CRAWLEY, A. E. "Kissing." Hastings' *Ency. Rel. Eth.* Vol. vii. 1914. Pp. 739-744. [IX, 162.]
- CRAWLEY, A. E. "Magical Circle." Hastings' *Ency. Rel. Eth.* Vol. viii. 1915. Pp. 321-324. [II, 99n; III, 203.]
- CRAWLEY, A. E.; BEET, W. E., and CANNEY, M. A. "Oath—Introductory and Primitive, NT and Christian, Semitic." Hastings' *Ency. Rel. Eth.* Vol. ix. 1917. Pp. 430-438. [I, 57n<sup>1</sup>.]

CREIGHTON, C. "Medicine." *Ency. Biblica*. Vol. iii. Ldn. 1902. Cols. 3005-3009. [III, 38.]

CROIX, F. PÉTIS DE LA. *Histoire de la Sultane de Perse, et des Visirs. Contes Turcs. Composez en langue Turque par Chec Zadé, et traduits en François*. Paris. 1707. [VII, 245, 245n<sup>3</sup>.]  
See also under DERVISH MAKHLIS OF ISPAHAN.

CROKER, T. C. *Fairy Legends and Traditions of the South of Ireland*. Ldn. 1825. 2nd edit., first part, 1826; second and third parts, 1828. [I, 26; VII, 120n<sup>2</sup>.]

The last part of the second edition contains some Scottish and Welsh, besides Irish, stories. The first part was translated into German by the Brothers Grimm. See further under Grimm, J. L. C. and W., *Irische Elfenmärchen*. A second edition of the whole appeared in 1834. Croker died in 1854, and in 1870 Thomas Wright (who with Croker and other antiquarians had founded the Camden and Percy Societies) issued a third edition of the work.

CROOKE, W. *An Introduction to the Popular Religion and Folklore of Northern India*. Allahabad. 1894.

This edition is not referred to in the *Ocean*.

It then appeared as :

*The Popular Religion and Folk-Lore of Northern India*. A New Edition, Revised and Illustrated. 2 vols. Westminster. 1896. [I, 37n<sup>2</sup>, 67n<sup>1</sup>, 98n, 134n<sup>1</sup>, 203, 205, 206, 228; II, 57n<sup>1</sup>, 82, 83, 96n<sup>1</sup>, 99n, 127n<sup>2</sup>, 138n<sup>3</sup>, 142n<sup>1</sup>, 155n<sup>3</sup>, 193n<sup>1</sup>, 197n<sup>2</sup>, 202n<sup>1</sup>, 240, 256, 256n<sup>3</sup>; III, 37, 40n<sup>2</sup>, 121n<sup>1</sup>, 142n<sup>1</sup>, 151, 152, 161n<sup>1</sup>, 185n<sup>1</sup>, 218n<sup>1</sup>, 247n<sup>1</sup>, 263n<sup>2</sup>, 272n<sup>1</sup>, 306n<sup>2</sup>; IV, 55n<sup>1</sup>, 177n<sup>1</sup>, 225n<sup>1</sup>, 235n<sup>2</sup>, 245n<sup>1</sup>, 271; V, 27n<sup>2</sup>, 30n<sup>2</sup>, 59n<sup>1</sup>, 101n<sup>1</sup>, 126n<sup>1</sup>, 160n<sup>1</sup>, 176; VI, 59, 109n<sup>1</sup>, 149n<sup>1</sup>.]

A new and posthumous edition appeared as follows :

CROOKE, W. *Religion & Folklore of Northern India*. Prepared for the Press by R. E. Enthoven, C.I.E., Late of the Indian Civil Service. Oxford. 1926. [VI, 265n<sup>3</sup>; VII, 1n<sup>2</sup>, 5n<sup>3</sup>, 146n<sup>1</sup>, 230n<sup>1</sup>; VIII, 19, 271n<sup>2</sup>.]

CROOKE, W. *The Tribes and Castes of the North-Western Provinces and Oudh*. 4 vols. Calcutta. 1896. [I, 239n<sup>1</sup>, 240n<sup>2</sup>; II, 119, 166, 168, 257, 257n<sup>2</sup>, 305n<sup>1</sup>; III, 101n, 325; IV, 160n; V, 176; VIII, 270n<sup>1</sup>.]

CROOKE, W. *The Talking Thrush and Other Tales from India*. Collected by W. Crooke and Retold by W. H. D. Rouse. Illustrated by W. H. Robinson. Ldn. 1899. [V, 49n<sup>1</sup>, 65.]

These stories (forty-three in number) first appeared in *North Indian Notes and Queries*. A second edition appeared in 1902.

CROOKE, W. "Aghorī, Aghorapanthī, Augar, Aughar." *Hastings' Ency. Rel. Eth.* Vol. i. 1908. Pp. 210-213. [II, 90n<sup>3</sup>, 198n<sup>1</sup>.]

- CROOKE, W. "Ancestor-Worship and Cult of the Dead (Indian)." *Hastings' Ency. Rel. Eth.* Vol. i. 1908. Pp. 450-454. [I, 56<sup>n1</sup>.]
- CROOKE, W. "Bad(a)rīnāth." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. P. 325. [IV, 159<sup>n1</sup>.]
- CROOKE, W. "Charms and Amulets (Indian)." *Hastings' Ency. Rel. Eth.* Vol. iii. 1910. Pp. 441-448. [II, 167; III, 37; VI, 59.]
- CROOKE, W. "Demons and Spirits (Indian)." *Hastings' Ency. Rel. Eth.* Vol. iv. 1911. Pp. 601-608. [II, 61<sup>n1</sup>.]
- CROOKE, W. "Dravidians (North India)." *Hastings' Ency. Rel. Eth.* Vol. v. 1912. Pp. 1-21. [IV, 177<sup>n1</sup>.]
- CROOKE, W. "Kedārīnāth." *Hastings' Ency. Rel. Eth.* Vol. vii. 1914. P. 680. [VII, 2<sup>n1</sup>.]
- CROOKE, W. "Prostitution (Indian)." *Hastings' Ency. Rel. Eth.* Vol. x. 1918. Pp. 406-408. [I, 233, 239<sup>n2</sup>.]
- CROOKE, W. "Serpent Worship (Indian)." *Hastings' Ency. Rel. Eth.* Vol. xi. 1920. Pp. 411-419. [I, 203-204; II, 307<sup>n2</sup>.]
- CROOKE, W. "Water, Water-Gods (Indian)." *Hastings' Ency. Rel. Eth.* Vol. xii. 1921. Pp. 716-719. [VII, 146<sup>n1</sup>.]
- CROOKE, W. "The Legends of Krishna." *Folk-Lore.* Vol. xi. March 1900. No. 1. Pp. 1-38. [II, 39<sup>n2</sup>.]
- CROOKE, W. "Some Notes on Homeric Folk-Lore." *Folk-Lore.* Vol. xix. March 1908. No. 1. Pp. 52-77. June 1908. No. 2. Pp. 153-189. [II, 57<sup>n1</sup>; III, 204, 208<sup>n1</sup>, 227<sup>n</sup>, 258; VI, 282<sup>n6</sup>; IX, 9<sup>n1</sup>.]
- CROOKE, W. "King Midas and His Ass's Ears." *Folk-Lore.* Vol. xxii. June 1911. No. 2. Pp. 183-202. [V, 11<sup>n1</sup>; VI, 26<sup>n1</sup>.]
- CROOKE, W. "The Veneration of the Cow in India." *Folk-Lore.* Vol. xxiii. Sept. 1912. No. 3. Pp. 275-306. [II, 242.]
- CROOKE, W. "Simulated Change of Sex to baffle the Evil Eye." *Folk-Lore.* Vol. xxiv. Sept. 1913. No. 3. P. 385. [IX, 163.]
- CROOKE, W. "The Holi : A Vernal Festival of the Hindus." *Folk-Lore.* Vol. xxv. March 1914. No. 1. Pp. 55-83. [II, 59<sup>n1</sup>.]
- CROOKE, W. "The Dīvalī, the Lamp Festival of the Hindus." *Folk-Lore.* Vol. xxxiv. Dec. 1923. No. 4. Pp. 267-292. [II, 118, 232<sup>n</sup>.]
- CROOKE, W. "The Hill Tribes of the Central Indian Hills." *Journ. Anth. Inst.* Vol. xxviii. (New Series, vol. i.) Feb. and May 1899. Pp. 220-248. [II, 24<sup>n</sup>.]

- CROOKE, W. "Nudity in India in Custom and Ritual." *Journ. Roy. Anth. Inst.* Vol. xlix. 1919. Pp. 237-251. [II, 119.]
- CROOKE, W. "Brāhmani." *Indian Antiquary*. Vol. x. 1881. P. 293. [VII, 5n<sup>3</sup>.]
- The above note was an answer to a query as to the meaning of the word "Brāhmani" by Sir R. C. Temple, in *Ind. Ant.*, vol. ix, 1880, p. 230.
- CROOKE, W. "Secret Messages and Symbols used in India." *Journ. Bihar and Orissa Research Soc.* Vol. v. Patna, 1919. Pp. 451-462. [I, 82n.]
- CROOKE, W. See also under BALL, V.; FRYER, JOHN; HERKLOTS, G. A.; STEIN, A., and GRIERSON, G. A.; and TOD, J.
- CRUSIUS, O. See under ANDERSON, W.
- CUMMING, F. G. GORDON. "Pagodas, Auriols and Umbrellas." *The English Illustrated Magazine*. 1887-1888. Pp. 601-612; 654-667. [II, 272.]
- CUNNINGHAM, A. *The Ancient Geography of India. I. The Buddhist Period, including the Campaigns of Alexander, and the Travels of Hwen-Thsang*. Ldn. 1871. [Only one vol. published.] [II, 3n<sup>1</sup>; III, 172n<sup>1</sup>, 184n<sup>1</sup>; IV, 2n<sup>2</sup>, 144n<sup>1</sup>; V, 165n<sup>1</sup>; VI, 69n<sup>1</sup>.]
- CUNNINGHAM, A. *Archæological Survey of India*. 23 vols. Simla (vols. i and ii) and Calcutta. 1871-1887. Index volume by V. A. Smith. Calcutta. 1887. [I, 238n<sup>1</sup>; II, 110n<sup>2</sup>; VII, 229n<sup>1</sup>.] See also under BEGLAR, J. D.
- CUNNINGHAM, A. *The Stūpa of Bharhut; with Photographic Plates*. Ldn. 1879. [I, 42; V, 79n<sup>3</sup>; IX, 51n<sup>1</sup>.]
- CURTZE, L. *Volksüberlieferungen aus dem Fürstenthum Waldeck. Märchen, Sagen, Volksreime, Räthsel, Sprichwörter, Aberglauben, Sitten und Gebräuche, nebst einen Idiotikon*. Arolsen. 1860. [I, 26.]
- The above work contains 37 Märchen and 140 Sagas.
- DÄHNHART, O. *Natursagen. Eine Sammlung naturdeutender Sagen, Märchen, Fabeln und Legenden*. . . . Leipzig und Berlin. 1907, etc. [IX, 144.]
- DALTON, E. T. *Descriptive Ethnology of Bengal*. Calcutta. 1872. [VIII, 285n<sup>2</sup>.]
- D'ALVIELLA, G. *The Migration of Symbols*. Introduction by Sir G. Birdwood. Ldn. 1894. [I, 192.]
- D'ALVIELLA, G. "Circumambulation." *Hastings' Ency. Rel. Eth.* Vol. iii. 1910. Pp. 657-659. [I, 193.]
- DAMADARAGAPTA. See under LANGLE, LOUIS DE.
- DAMANT, G. H. "Bengali Folklore-Legends from Dinajpur."



- ("Legends from Dinagepore.") *Indian Antiquary*. Vol. i, 1872, pp. 115, 170, 218, 285, 344; ii, 1873, pp. 271, 357; iii, 1874, pp. 9, 320, 342; iv, 1875, pp. 54; ix, 1880, p. 1 *et seq.* Twenty-two tales in all. [I, 42, 131; IX, 142.]
- DAMANT, G. H. "Bengali Folklore Legends from Dinagepore." *Indian Antiquary*. Vol. ix. 1880. Pp. 1-8. [IX, 142.]
- DAMES, M. LONGWORTH. *The Book of Duarte Barbosa. An Account of the Countries Bordering on the Indian Ocean and their Inhabitants, written by Duarte Barbosa and completed about the Year A.D. 1518.* Translated from the Portuguese Text . . . and Edited and Annotated by . . . 2 vols. Hakluyt Society. Ldn. Vol. i. Second Series. No. xlv. 1918. Vol. ii. Second Series. No. xlix. 1921. [II, 18, 269<sup>n1</sup>, 300, 300<sup>n5</sup>, 301, 303; III, 329; IV, 269, 270; VIII, 96<sup>n2</sup>, 258<sup>n2</sup>.]
- DAMES, M. LONGWORTH. "Balochi Tales." *Folk-Lore*. Vols. iii, 1892, p. 517; iv, 1893, pp. 195, 285, 518; viii, 1897, p. 77. Twenty stories in all. [II, 302; III, 182; V. 49<sup>n1</sup>.]
- DAMES, M. LONGWORTH, and JOYCE, T. A. "Note on a Gandhāra Relief representing the Story of King Sivi." *Man*. Vol. xiii. No. 2. Feb. 1913. Pp. 17-19. [I, 85<sup>n</sup>.]
- DAMIRI, AD-. See under JAYAKAR, A. S. G.
- DAMPIER, WILLIAM. *A New Voyage round the World*. . . . Ldn. 1697. [VIII, 293, 301, 301<sup>n1</sup>.]
- This work was reprinted six times (1697-1729) and has now appeared (under my editorship) with an Introduction by Sir Albert Gray. Argonaut Press. Ldn. 1927.
- DAMPIER, WILLIAM. *Voyages and Discoveries*. . . . Ldn. 1699. [VIII, 302.]
- Three further editions of the above volume were issued—1700, 1705, 1729.
- D'ANCONA, A. "Il Tesoro di Brunetto Latini versificato." *Atti della R. Accademia dei Lincei*. Serie Quarta Classe di Scienze Morali, Storiche e Filologiche. Vol. iv. Pt. i. Memorie. Roma. 1888. Pp. 111-274. See also the "Relatione" by Carlo Merkel, pp. 275, 276. [II, 294, 294<sup>n2</sup>.]
- DANDIN. *Daśa-kumāra-charita*. (Story of the Ten Princes.) [I, 25, 234, 234<sup>n4</sup>, 235; II, 183<sup>n1</sup>, 184<sup>n</sup>; VI, 247, 251, 259.] See also under HERTEL, J., *Die zehn Printzen* . . .; and MEYER, J. J.
- DANDIN. *Mṛichehkhakatika*. See under RYDER, A. W.
- DANIČIĆ, G. "Indijske priče prozване Stefanit i Ihnilat." *Starine, na sviet izdaje Jugoslavenska Akademija Znanosti I Umjetnosti*. Vol. ii. Zagrebu (Agram). 1870. Pp. 261-310. [V, 235, 238.]

DANIELS, C. L., and STEVANS, C. M. *The Encyclopædia of Superstitions, Folk-Lore and the Occult Sciences of the World*. . . . 3 vols. Chicago and Milwaukee. [1903.] [II, 145n.]

DANTE ALIGHIERI. *Inferno*. [I, 40n<sup>3</sup>; VIII, 99n<sup>2</sup>.] *Purgatorio*. [IV, 239n<sup>2</sup>; VIII, 100n.] See also under LOMBARDI, P. B.

DA ORTA, GARCIA. See under ORTA, GARCIA DA.

DAREMBERG, C. V., and SAGLIO, E. *Dictionnaire des Antiquités grecque et romaines, d'après les textes et les monuments*. . . . *Ouvrage rédigé par une société d'écrivains spéciaux*. . . . *sous la direction de*. . . . 5 vols. Paris, Corbeil [printed]. 1873-1919. [IX, 147, 161.]

DASENT, G. W. *Popular Tales from the Norse*. *With an Introductory Essay on the Origin and Diffusion of Popular Tales*. 2nd edition, enlarged. Edinburgh. 1859. [I, 26, 27, 44, 77n<sup>1</sup>; II, 190n<sup>1</sup>; III, 104n<sup>1</sup>, 205; V, 3n<sup>1</sup>, 11n<sup>1</sup>.]

DASENT, G. W. *Tales from the Fjeld*. Ldn. 1874. [III, 76.]

Both the above work and *Popular Tales from the Norse* are from the collections of Asbjørnsen and Moe.

DASENT, G. W. "De Deif van Brugghe." *Zeitschrift für deutsches Alterthum*. Vol. v. Leipzig. 1845. Pp. 385-406. [V, 284.]

DAVIDS, C. F. RHYS. "Notes on Early Economic Conditions in Northern India." *Journ. Roy. As. Soc.* Oct. 1901. Pp. 859-888. [II, 240.]

DAVIDS, T. W. RHYS. *Buddhist Birth Stories; or Jātaka Tales*. . . . *being the Jātakatthavaṇṇanā, Edited by V. Fausbøll, and Translated by*. . . . Trübner's Oriental Series. 2 vols. Ldn. 1880. [II, 52n<sup>1</sup>; V, 3n<sup>1</sup>, 55n<sup>2</sup>, 79n<sup>2</sup>, 98n<sup>1</sup>, 100n<sup>1</sup>; VIII, 135n<sup>2</sup>.]

DAVIDS, T. W. RHYS. *Buddhist Suttas Translated from Pāli by*. . . . 1. The Mahā-Parinibbāna Suttanta. 2. The Dhamma-Kakka-PPavattana Sutta. 3. The Teviggā Suttanta. 4. The Ākaṅkheyya Sutta. 5. The Ketokhila Sutta. 6. The Mahā-Sudassana Suttanta. 7. The Sabbāsava Sutta. Oxford. 1881. [VIII, 71n<sup>2</sup>.]

The above work forms vol. xi of the "Sacred Books of the East" Series, edited by F. Max Müller. The reference in the *Ocean* is to No. 6 of the work—the *Mahā-sudassanasuttanta*.

DAVIDS, T. W. RHYS. *Buddhism. A Sketch of the Life and Teachings of Gautama, the Buddha*. Ldn. 1890. (1st edit. 1878.) [VIII, 127n<sup>1</sup>.]

DAVIDS, T. W. RHYS. *Buddhist India*. Ldn. 1903. [II, 3n<sup>1</sup>.]

Part of "The Story of the Nations" Series.

DAVIDS, T. W. RHYS. "Adam's Peak." Hastings' *Ency. Rel. Eth.* Vol. i. 1908. Pp. 87, 88. [II, 85n.]

DAVIDS, T. W. RHYS. "Chastity (Buddhist)." Hastings' *Ency. Rel. Eth.* Vol. iii. 1910. P. 490. [III, 172n<sup>2</sup>.]

DAVIDS, T. W. RHYS. See also under FAUSBÖLL, V.

DAVIES, JOHN. *The Voyages and Travels of J. Albert de Mandelslo . . . into the East Indies. Begun in the year 1638 and finished in 1640. . . .* 2nd edition, corrected. Ldn. 1669. [IV, 270.]

DAWKINS, R. M. *Modern Greek in Asia Minor. With a chapter on the Subject-matter of the Folk-tales by W. R. Halliday*. Cambridge. 1916. [VI, 122n<sup>2</sup>, 123n, 138, 273n<sup>2</sup>; VIII, 109n<sup>2</sup>; IX, 153.]

DAWKINS, R. M. "Ancient Statues in Mediæval Constantinople." *Folk-Lore*. Vol. xxxv. 1924. Pp. 209-248. [IX, 160.]

DAY, LAL BEHARI. *Folk-Tales of Bengal*. Ldn. 1883. [I, 28, 95n<sup>2</sup>, 131; II, 108n; III, 29n, 62, 280; VII, 261.]

The 2nd edition of the above was issued in 1912. The collection, formed at the suggestion of Sir Richard Temple, contains twenty-two excellent tales.

DEFRÉMERY, C. See under IBN BATŪTA.

DE GROOT, J. J. M. *The Religious System of China, its Ancient Forms, Evolution, History and Present Aspect. Manners, Customs and Social Institutions connected therewith*. Published with a subvention from the Dutch Colonial Government. 6 vols. Leyden. 1892-1901. [IV, 257n<sup>2</sup>; VIII, 304, 304n<sup>1</sup>.]

This important work is divided into two parts, consisting of two Books, three volumes constituting a Book. The title of Book i is "Disposal of the Dead," and that of Book ii, "The Soul and Ancestral Worship." The sub-titles of the volumes are as follows: Vol. i, pt. i, Funeral Rites; pt. ii, Ideas of Resurrection. Vol. ii, pt. iii, The Grave (first half). Vol. iii, pt. iii, The Grave (second half). Vol. iv, pt. i, The Soul in Philosophy and Folk-Conception. Vol. v, pt. ii, Demonology; pt. iii, Sorcery. Vol. vi, pt. iv, War against Spectres; pt. v, Priesthood of Animism.

DE GUBERNATIS. See under GUBERNATIS, A. DE.

DEKKER, T. *The Honest Whore*. (1604.) [II, 145n.]

DELLA VALLE, PIETRO. *Travels*. [II, 162n; III, 85n.] See further under GREY, EDWARD.

DELLON, C. *A Voyage to the East Indies* [2 pts.]. . . . *Also, a Treatise of the Distempers peculiar to Eastern Countries*. . . . Ldn. 1698. [IV, 271.]

- DEL RIO (OR DELRIO), M. A. S. J. *Disquisitionum Magicarum Libri Sex*. Louvain. 1599. [II, 300, 300n<sup>2</sup>.]  
The 1606 edition is not accessible to me.
- DENNYS, N. B. *The Folk-Lore of China, and its Affinities with that of the Aryan and Semitic Races*. London and Hong-Kong. 1876. [VIII, 231n<sup>3</sup>.] See also under [ANONYMOUS.] "The Betel Tree," and MAYERS, W. F.
- DENTON, W. *Serbian Folk-Lore: Popular Tales selected and translated by Madam Cs. Mijatovics. Edited with an Introduction by . . .* Ldn. 1874. [I, 132; III, 204.]
- DERENBOURG, J. *Deux versions hébraïques du livre de Kalîlâh et Dimnâh la première accompagnée d'une traduction française, . . .* Paris. 1881. [V, 220.]
- DERENBOURG, J. *Johannis de Capua Directorium vitæ humanæ alias parabola antiquorum sapientum. . . .* Paris. 1889. [V, 237.]
- DEROMPS, M. *Les vingt-cinq récits du mauvais génie traduits de l'hindi*. Paris. 1912. [IX, 163.]
- DERVISH MAKHLIS OF ISPAHÂN. *The Thousand and One Days*. [I, 43, 145n<sup>1</sup>; II, 6n<sup>2</sup>.] *Les Mille et un jour, Contes Persans, Traduits en François par Mr. Petis de la Croix. . . .* 5 vols. Lille. 1783-1784. [II, 190n<sup>1</sup>; IV, 48.]
- DESLONGCHAMPS, A. L. *Essai sur les Fables Indiennes et sur leur introduction en Europe. . . .* Paris. 1838. [I, 25, 169.]
- DEWAR, D. See under WRIGHT, R. G., and DEWAR, D.
- DEY, KANNY LALL. *Indigenous Drugs of India*. 2nd edit. Calcutta. 1896. [VI, 110n<sup>1</sup>.]
- DEY, NUNDOLAL. "Geographical Dictionary of Ancient and Mediæval India." *The Indian Antiquary* (Supplement). Vol. xlviii, 1919, pp. 1-6; vol. xlix, 1920, p. 7-54; vol. l, 1921, pp. 55-78; vol. li, 1922, pp. 79-118; vol. lii, 1923, pp. 119-150; vol. liii, 1924, pp. 151-190; vol. liv, 1925, pp. 191-214; vol. lv, 1926, pp. 215-262. [VI, 69n<sup>1</sup>, 150n<sup>1</sup>.]
- D'GRUYTHER, W. J. "Panjab—Rajputana—Patandi—Jesalmer—Burning with Dead by men and women—Sati-Satu." *Indian Notes and Queries* (late *Panjab Notes and Queries*). Vol. iv. Allahabad. Dec. 1886. Pp. 44, 45. [IV, 272.]
- DIONYSIUS HALICARNASENSIS. 'Ρωμαϊκὴ ἀρχαιολογία. [VIII, 114n<sup>1</sup>.]
- DITHMAR OF MERSEBURG (OR THIETMAR). See under PERTZ, G. H.
- D'OHSSON, M \* \* \* (i.e. MOURADJA). *Tableau Général de l'Empire Othoman, divisé en deux parties, dont l'une*

*comprend le legislation Mahométane; l'autre, l'Histoire de l'Empire Othoman.* 3 vols. Paris. 1787, 1790 and 1820. [III, 329.]

DONI. See under JACOBS, J.

DORSEY, J. O. "Abstracts of Omaha and Ponka Myths." *The Journal of American Folklore.* Boston and New York. Vol. i. April to June 1888. No. 1. Pp. 74-78. [VIII, 228n<sup>8</sup>.]

DORYS, G. *La Femme Turque.* Paris. 1902. [II, 163n.]

DOUCE, FRANCIS. *Illustrations of Shakspeare, and of Ancient Manners: with Dissertations on the . . . Gesta Romanorum.* . . . 2 vols. Ldn. 1807. [V, 87n<sup>1</sup>.]

DOUCE, F. See also under ELLIS, GEORGE.

DOUGHTY, C. M. *Travels in Arabia Deserta.* 2 vols. Cambridge. 1888. [I, 217.]

Reprinted twice in 1921.

DOUTTÉ, EDMOND. *La Société Musulmane du Maghrib. Magie & Religion dans L'Afrique du Nord.* Algiers. 1909. [III, 202; VIII, 100n.]

DOWSON, JOHN. *A Classical Dictionary of Hindu Mythology, and Religion, Geography, History and Literature.* Trübner's Oriental Series. Vol. vi. Ldn. 1879. [IV, 233n<sup>1</sup>.]

DOWSON, JOHN. See also under ELLIOT, H. M.

DOZON, A. *Contes Albanais, recueillis et traduits.* Paris. 1881. Collection de Contes et de Chansons populaires. Vol. iii. [I, 20n, 101n<sup>1</sup>, 132; II, 190n<sup>1</sup>; III, 204; VII, 224, 226n<sup>2</sup>; IX, 165.]

D'PENHA, G. F. "Folklore in Salsette." *The Indian Antiquary.* Vol. xxii. Bombay. 1893. Pp. 243-250 (cont. on pp. 276-284). [I, 131.]

D'PENHA, G. F. "Folklore in Salsette." *Indian Antiquary.* Vol. xxiii. 1894. Pp. 134-139. [V, 65.]

D'PENHA, G. F. "Superstitions and Customs in Salsette." *The Indian Antiquary.* Vol. xxviii. 1899. Pp. 113-119. [II, 167.]

DRACOTT, A. E. *Simla Village Tales, or Folk Tales from the Himalayas.* Ldn. 1906. [IX, 163.]

DREW, F. *The Jummoo and Kashmir Territories: a Geographical Account.* Ldn. 1875. [II, 232n.]

DRURY, H. *The Useful Plants of India; with notices of their Chief Value in Commerce, Medicine, and the Arts.* 2nd edit. With Additions and Corrections. Ldn. 1873. [VII, 105.]

The first complete edition appeared in Madras, 1858.

DUBOIS, M. L'ABBÉ J.-A. *Le Pantcha-Tantra, ou Les Cinq Ruses, Fables du Brahme Vichnou-Sarma; Aventures de Paramarta, et Autres Contes*. . . Paris. 1826. [V, 48n<sup>1</sup>, 55n<sup>3</sup>; VII, 224.]

The edition of 1872 had the same title-page and contents, but, in addition, thirteen *eaux-fortes* by M. Léonce Petit.

DUBOIS, M. L'ABBÉ J.-A. *Hindu Manners, Customs and Ceremonies*. . . . *Translated from the Author's Later French MS. and edited with Notes, Corrections, and Biography by Henry K. Beauchamp, C.I.E. . . . with a prefatory note by the Right Hon. F. Max Müller and a Portrait*. 3rd edit. Oxford. 1906. [I, 250, 250n<sup>3</sup>, 251-253; II, 168, 242; III, 306, 306n<sup>4</sup>; IX, 164.]

This justly famous work has an interesting history. The original French MS. was purchased for 8000 rupees by the East India Company. It was then sent to England, translated and published in 1816 (reprinted with omissions in 1864). Meanwhile a copy of the MS. lying among the records of Fort St George had been forwarded to the Abbé for revision and addition. So great and important did this fresh work prove, when returned in 1815, that it was decided to send it to the Court of Directors in England. It arrived too late, and the 1816 edition had already been published. The translation and editing of the revised MS., undertaken by H. K. Beauchamp, first appeared in two vols. Oxford. 1897. By 1906 it had reached the third edition. Other editions can be ignored. Several stories occur in the work, chiefly from the *Pañchatantra*, and appear in Dubois' translation of that collection—see above.

DU FAIL, NOEL, SEIGNEUR DE LA HERISSAYE. *Les Contes et Discours d'Eutrapel*. Rennes. 1585. (Other editions: Rennes, 1598; 2 vols. [Paris] 1732; 2 vols., Paris, 1875.) [II, 2n<sup>1</sup>, 3n.]

DUFF, J. C. G. *A History of the Mahrattas*. 3 vols. Ldn. 1826. (3rd edit. Bombay, 1873. Printed in Ldn.) [VII, 216n<sup>2</sup>.]

DULAURE, J. A. *Des Divinités Génératrices, ou du Culte du Phallus chez les anciens et les modernes*. Paris. 1805. [I, 14n, 15n.]

The subsequent editions of this work require some elucidation. The first edition (1805) was in one volume of 428 pages. In 1825 appeared a two-volume work, of which vol. i was: *Histoire abrégée de differens Cultes, des Cultes qui ont précédé et amené l'idolatrie ou l'adoration des figures humains*.<sup>1</sup> Vol. ii was an enlarged reprint of *Des Divinités Génératrices*. . . . (464 pages). It was at once suppressed, but was reprinted separately in 1885. The most recent edition I have seen was dated 1905. All editions were published in Paris.

DU MÉRIL. See under MÉRIL, ÉDÉLESTAND DU.

DUMONT, P. E. *Histoire de Nala. Traduction Nouvelle par* . . . Bruxelles. 1923. [See IX, 155.]

<sup>1</sup> This had also been issued in 1805 as a separate work.

DUNLOP, JOHN. *History of Fiction*. Ldn. 1814. 2nd edit. 1816, 3rd 1845, with notes by H. Wilson (Bohn's Standard Library), 1888.

In the *Ocean* practically all references are to the valuable notes of Liebrecht in his German translation :

DUNLOP, JOHN. *Geschichte der Prosadichtungen oder Geschichte der Romane, Novellen, Märchen . . . Aus dem Englischen übertragen . . . und mit einleitender Vorrede, ausführlichen Anmerkungen . . . versehen von . . .* Berlin. 1851. [I, 24n<sup>1</sup>, 44, 66n<sup>1</sup>, 97n<sup>2</sup>, 103, 137n<sup>1</sup>, 145n<sup>1</sup>, 166 ; II, 6n<sup>2</sup>, 39n<sup>2</sup>, 127n<sup>2</sup> ; III, 82n<sup>2</sup>, 285n<sup>1</sup> ; IV, 129n, 132n<sup>1</sup>, 145n<sup>1, 2</sup> ; V, 13n<sup>1</sup>, 87n<sup>1</sup>, 111n<sup>2</sup>, 162n<sup>1</sup>, 186n<sup>2</sup> ; VI, 280n<sup>2, 3, 4</sup>.]

DUTT, MANMATHA NATH. *The Ramayana. Translated into English Prose from the original Sanskrit of Valmiki*. 7 vols. Calcutta. 1892-1894. [VII, 174 ; VIII, 44n<sup>1</sup>.]

The title-page of vol. iv is dated 1891. This is due to the fact that the first four books, and xli sections of the fifth book, had been previously issued in 1889-1891 in fourteen parts. All title-pages were reset and the date altered accordingly. In the case of the title-page to vol. iv, however, the printers forgot to change it—hence the error. There is nothing to tell us why this first edition suddenly stopped issue in 1891, for in the next year, instead of continuing the issue, it started from the beginning again, but this time the complete work was printed.

DUTT, MANMATHA NATH. *A Prose English Translation of Srimadbhagabatam [i.e. Bhāgavata Purāṇa]*. Edited and Published by . . . Calcutta. 1895. [VIII, 214n<sup>2</sup>.]

The above work forms part of the "Wealth of India" Series, described as "A Monthly Magazine Solely devoted to the English Translation of the Best Sanskrit Works."

DUTT, UDOY CHAND. *The Materia Medica of the Hindus. Compiled from Sanskrit Medical Works. . . . With a Glossary of Indian Plants, by George King, M.B., F.L.S., Superintendent, Royal Botanical Garden, Calcutta, and the Author*. Calcutta. 1877. [VII, 105.]

In the Brit. Mus. Catalogue the work is entered under Udayachandra Datta. It was reprinted as follows :—

*The Materia Medica of the Hindus . . . with a Glossary of Indian Plants by George King, K.C.I.E., F.R.S. . . . Revised Edition. With Additions and Alterations by Kaviraj Binod Lall Sen and Kaviraj Athutosh Sen*. Calcutta. 1900.

DYCE, A. *Glossary to the Works of William Shakespeare*. Ldn. 1894. [III, 154.]

A revised edition, with new notes by H. Littledale, appeared in 1902.

- DYER, T. F. THISELTON. *English Folk-Lore*. Ldn. 1878. Bogue's "Half-hour Volumes." (2nd edit.) [I, 191; IV, 93n<sup>2</sup>, 99n<sup>2</sup>, 116n<sup>2</sup>.]
- DYER, T. F. THISELTON. *The Folk-Lore of Plants*. Ldn. 1889. [III, 154.]
- DYMOCK, W. "Flowers of the Hindu Poets." *Journ. Anth. Soc. Bombay*. Vol. ii. 1892. Pp. 80-91. [VIII, 7n<sup>4</sup>.]
- DYMOCK, W. "On the Use of Turmeric in Hindoo Ceremonial." *Journ. Anth. Soc. Bombay*. Vol. ii. 1892. Pp. 441-448. [I, 255n<sup>1</sup>, 255n<sup>3</sup>; VIII, 18.] See also under KIRTIKAR, K. R.
- EASTWICK, E. B. See under BARKER, W. BURCKHARDT.
- EBDEN, H. "A Few Notes with Reference to 'The Eunuchs' to be found in the large Households of the State of Rajpootana." *The Indian Annals of Medical Science*. Vol. iii. April 1856. No. vi. Pp. 520-525. [III, 325.]
- EBERHARD, A. *Philogelos Hieroclis et Philagrii Facetiæ*. Berolini. 1869. [V, 93n, 133n<sup>1</sup>.]  
The *φιλόγελος* is a collection of *ἀστεία* (witticisms).
- ÉDÉLESTAND DU MÉRIL. See under MÉRIL.
- EDGERTON, FRANKLIN. *The Panchatantra Reconstructed. An attempt to establish the lost original Sanskrit text of the most famous of Indian story-collections on the basis of the principal extant versions. Text, critical apparatus, introduction, translation by . . .* 2 vols. New Haven, Vienna [printed]. 1924. American Oriental Series. Vols. ii, iii. [V, 56n<sup>1</sup>, 77n<sup>3</sup>, 101n<sup>1</sup>, 102n<sup>1</sup>, 105n<sup>1, 2</sup>, 109n<sup>1</sup>, 207n<sup>1</sup>, 208, 209, 213, 214, 217, 221.]
- EDGERTON, FRANKLIN. *Vikrama's Adventures, or The Thirty-two Tales of the Throne. A Collection of Stories about King Vikrama, as told by the Thirty-two Statuettes that supported his Throne. Edited in four different Recensions of the Sanskrit original (Vikrama-Charita or Sinhasana-Dvattrinçaka) and translated into English with an Introduction by . . .* Part 1: Translation, in Four Parallel Recensions. Part 2: Text, in Four Parallel Recensions. These two Parts form vols. xxvi and xxvii respectively of Harvard Oriental Series, edited . . . by C. R. Lanman. Cambridge, Massachusetts. 1926. [VI, 227, 228, 228n<sup>1</sup>, 228n<sup>2</sup>, 229, 229n<sup>1</sup>, 229n<sup>2</sup>, 231n<sup>1</sup>, 231n<sup>2</sup>, 240n<sup>1</sup>; VII, 212, 234n<sup>2</sup>, 252n<sup>2</sup>.]
- EDGERTON, F. "Pañcadivyaḍhivāsa, or Choosing a King by Divine Will." *Journ. Amer. Orient. Soc.* Vol. xxxiii. 1913. Pp. 158-166. [V, 175.]



EDGERTON, F. "Evil-Wit, No-Wit and Honest-Wit." *Journ. Amer. Orient. Soc.* Vol. xl. 1920. Pp. 271-275. [V, 59n<sup>2</sup>.]

EGEDE, P. E. *Efterretninger om Grønland uddragne af en Journal holden fra 1721 til 1788.* Copenhagen. [1788.] [VIII, 228n<sup>3</sup>.]

EGGELING, J. *The Satapatha-Brâhmaṇa according to the Text of the Mādhyandina School.* Translated by . . . Sacred Books of the East, vols. xii, xxvi, xli, xliii and xliv. Oxford. 1882, 1885, 1894, 1897 and 1900. [II, 245n<sup>1</sup>; IV, 16.]

EGILSSON, S. [and others]. *Fornmanna Sögur, eptir gömlum handritum útgefnar ath tilhlutum hins Norræna Fornfrætha Félags.* 12 Bind. Kaupmannahöfn. 1825-1837. [IX, 142.]

Each Bind has a second title-page, except vol. xii. The first three vols. deal with Saga Ólafs Konungs Tryggvas-onar, the third of which is quoted in the *Ocean*.

The key to the division of the volumes among the various editors is to be found in the "Formáli" at the beginning of most of the volumes. Details of the editorship of the complete work is as follows: Edited, tomes 1-3 and 12, in part, by S. Egilsson; 1-6 and 11, in part, by T. Guðmundsson; 4, 5 and 11, in part, by T. Helgason; 8, 11 and 12, in part, 9 and 10 wholly, by F. Magnússon; 12, in part, by N. M. Petersen; 1-5, 8 and 11, in part, by C. C. Rafn; 1-3, 6 and 11, in part, 7 wholly, by R. C. Rask.

EINAIUT OOLLAH ['INĀYATU-'LLĀH]. See under SCOTT, JONATHAN, *Bahar-Danush*.

EISLER, R. *Weltenmantel und Himmelszelt.* 2 vols. München. 1910. [IX, 141, 148.]

EITREM, S. *Opferritus und Voropfer der Griechen und Römer.* Kristiana. 1915. [IX, 151.]

ELIOT, CHARLES. *Hinduism and Buddhism: An Historical Sketch.* 3 vols. 1921. [I, 56n<sup>1</sup>.]

ELLIOT, H. M. *The History of India, as told by its own Historians.* Edited from the Posthumous Papers of the late Sir H. M. Elliot, K.C.B., . . . by Professor John Dowson, M.R.A.S. . . . 8 vols. Ldn. 1867-1877. [I, 238n<sup>3</sup>, 248n<sup>1</sup>.]

The works mentioned in the *Ocean* are as follows:—

Vol. iv. 1872. Pp. 89-126. No. xxii. *Matla'u-s Sa'dain* of 'Abdu-r Razzāk. Vol. vii. 1877. Pp. 207-533. *Munta-khabu-l Lubāb* of Muhammad Hāshim, Khāfi Khān. No. lxxix.

ELLIOT SMITH, G. See under HOSE, C.

ELLIS, A. B. *The Tshi-speaking Peoples of the Gold Coast of West Africa.* Ldn. 1887. [I, 278n<sup>2</sup>; VIII, 227n<sup>3</sup>.]

ELLIS, A. B. *The Erbe-speaking Peoples of the Slave Coast of West Africa*. Ldn. 1890. [I, 278n<sup>2</sup>.]

ELLIS, GEORGE. *Specimens of Early English Metrical Romances, to which is prefixed An Historical Introduction, on the Rise and Progress of Romantic Composition in France and England*. New Edition, revised by J. O. Halliwell. Bohn's Antiquarian Library. Ldn. 1848. [I, 97n<sup>2</sup>; II, 113n<sup>1</sup>; III, 272n<sup>1</sup>; VI, 294n<sup>3</sup>.]

The first edition had a slightly different title:

*Specimens of Early English Metrical Romances, Chiefly Written during the Early Part of the Fourteenth Century; To which is prefixed . . . 3 vols.* 1805. [I, 169.]

The above reference in the *Ocean* is to Mr Douce's *Analysis* of Petrus Alphonsus' *Disciplina Clericalis*. In the first edition it appeared in vol. i, pp. 127-136, and in Bohn's edition, pp. 39-44.

ELLIS, H. HAVELOCK. *Studies in the Psychology of Sex*. 6 vols. Philadelphia. 1906-1912. [II, 229n<sup>2</sup>, 308, 308n<sup>1</sup>; III, 328; V, 189n<sup>1</sup>.]

ELSTER, E. *Tannhäuser in Geschichte Sage und Dichtung*. Bromberg. 1908. [VI, 109n<sup>2</sup>.]

ELTON, O. *The First Nine Books of the Danish History of Saxo Grammaticus*. With an Introduction by Prof. F. York Powell. Folk-Lore Society. 1894. [VI, 288n<sup>1</sup>.]

ELWORTHY, F. T. *The Evil Eye. An Account of this ancient and widespread superstition. . . .* Ldn. 1895. [I, 216; II, 298.]

ELWORTHY, F. T. *Horns of Honour, and other studies in the by-ways of archæology. . . .* Ldn. 1900. [III, 188n.]

ELWORTHY, F. T. "Evil Eye." *Hastings' Ency. Rel. Eth.* Vol. v. 1912. Pp. 608-615. [II, 298.]

ENTHOVEN, R. E. *The Tribes and Castes of Bombay*. 3 vols. Bombay. 1920-1922. [I, 246n<sup>1</sup>; III, 322; VIII, 274.]

ENTHOVEN, R. E. *The Folklore of Bombay*. Oxford. 1924. [III, 315; IV, 70n, 94n, 122n<sup>1</sup>, 171n<sup>1</sup>, 177n<sup>1</sup>; VII, 229, 230n<sup>1</sup>.]

Part of this work had already appeared in the pages of *The Indian Antiquary* (Supplement), and later as a separate work in two volumes. For both of these see below.

ENTHOVEN, R. E. "Introduction to Folklore Notes from Gujarat and the Konkan." *Indian Antiquary*. Vols. xl, 1911 (Supplement), pp. 1-36; xli, 1912, pp. 37-72; xlv, 1915, pp. 73-105; xlv, 1916, pp. 106-124; xlv, 1917, pp. 125-160. [VII, 230n<sup>1</sup>.]

Part of the above was issued in two vols., Bombay, 1914, 1915, as *Folk-lore Notes. Gujarat, Konkan*. The material was collected by A.M. T. Jackson.

- ENTHOVEN, R. E. See also CROOKE, W., *Religion & Folklore of Northern India*. (1926.)
- ERLENVEJN, A. A. *Narodnyja russkija skazki i zagadki sobrannyja seljskimi učiteljami Tuljskoj gubernii v 1862 1863 godach*. 2nd edit. Moscow. 1882. [VIII, 227n<sup>5</sup>.]  
The collection contains thirty-six tales.
- ERP, T. VON. See under KROM, N. J.
- ERSCH, J. S., and GRUBER, J. G. *Allgemeine Encyclopädie der Wissenschaften u. Künste*. Leipzig. 1818. etc. [II, 163n.]
- ERSKINE, J. E. *Journal of a Cruise among the Islands of the Western Pacific, including the Feejees and others inhabited by the Polynesian Negro Races*. Ldn. 1853. [IX, 154.]
- ETHÉ, HERMANN. *Zakarija Ben Muhammed Ben Mahmūd El-Kazwīnī's Kosmographie. Nach der Wüstenfeldschen Textausgabe . . . Aus dem Arabischen zum erste Male vollständig übersetzt von . . .* Leipzig. 1868. [II, 298, 312.]
- ETIENNE DE BOURBON (STEPHANUS DE BORBONE). *Liber de Donis*. [II, 114n.]  
The above is the best-known title of *Tractatus de diversis materiis prædicabilibus ordinatis et distinctis in septem partes, secundum septem dona Spiritus sancti et eorum affectus*. . . . Extracts appear in Lecoy de la Marche, *Anecdotes historiques, Légendes et Apologues*. . . . Paris. 1877.
- ETTMÜLLER, L. *Heinrichs von Meissen des Frauenlobes Leiche, Sprüche, Streitgedichte und Lieder. Erläutert und herausgegeben von . . .* Quedinburg and Leipzig. 1843.  
Bibl. d. gesamt. deut. Nat.-Lit. Vol. xvi. [II, 292n<sup>3</sup>.]
- EUGAMMON OF CYRENE. *Telegonia*. [IX, 157.]
- EURIPIDES. *Suppliants*. [IV, 256.]
- EUSTATHIUS (or EUMATHIUS, surnamed MACREMBOLITES).  
*The Story of Hysmine and Hysminus*. [V, 200n<sup>3</sup>.]
- EVANS, G. H. *A Treatise on Elephants: Their Treatment in Health and Disease*. Rangoon. 1901. [VI, 68n.]
- EVANS, G. H. *Elephants and their Diseases*. Rangoon. 1910. [VI, 68n.]
- EYRE, E. J. *Journals of Expeditions of Discovery into Central Australia, and Overland from Adelaide to King George's Sound, in 1840-41; including an Account of the Manners and Customs of the Aborigines, and the State of their Relations with Europeans*. 2 vols. Ldn. 1845. [II, 280, 280n<sup>4</sup>.]
- EYSINGA, P. P. ROODA VAN. "Kalilah en Daminah." *Tijdschrift voor Neêrlands Indie*. Zesde Jaargang (6th Year). Pt. 1. Batavia. 1844. Pp. 435-450. [V, 239.]

- FALCONER, I. G. N. KEITH-. See under KEITH-FALCONER.
- FAN YEH [or Yĕ]. *Hou Han Shu* [or *How Han shoo*]. "The History of the Later Han Dynasty." With notes by Prince Chang-hwae and Lew Chaou. 1643. [I, 104.]
- FARNELL, L. R. *The Cults of the Greek States*. 5 vols. Oxford. 1896-1909. [I, 15n; III, 328.]
- FARNELL, L. R. "Nature (Greek)." Hastings' *Ency. Rel. Eth.* Vol. ix. 1917. Pp. 221-227. [VIII, 218n<sup>2</sup>.]
- FARRER, J. A. *Primitive Manners and Customs*. Ldn. 1879. [VIII, 228n<sup>8</sup>.]
- FASSEL, RABBI H. B. *Neun Derusch Vorträge*. Gross Kanizsa. 1867. [III, 59.]
- FAUSBÖLL, V. *The Jātaka together with its Commentary, being Tales of the Anterior Births of Gotama Buddha. Translated by T. W. Rhys Davids and edited in the Original Pāli by . . .* 6 vols. London, Strassburg and Kopenhagen. 1877-1896. Index vol. by Dines Andersen. 1897. [I, 66n<sup>1</sup>; II, 52n<sup>1</sup>; III, 4n<sup>2</sup>, 292n<sup>1</sup>; V, 127n<sup>1</sup>.] See also under DAVIDS, T. W. RHYS.
- FAUSBÖLL, V. *Indian Mythology according to the Mahābhārata, in outline*. Ldn. 1903. Luzac's Oriental Series. Vol. i. [II, 45n<sup>4</sup>.]
- FAVRE, G. *Mélanges d'Histoire Littéraire par . . . Recueillis par sa famille et publiés par J. Adert*. 2 vols. Genève. 1856. (Only 300 copies printed.) [II, 289n<sup>2</sup>.]
- FAWCETT, F. "Basivis: Women who through Dedication to a Deity assume Masculine Privileges." *Journ. Anth. Soc. Bombay*. Vol. ii. 1892. Pp. 322-345. See also pp. 345-353. [I, 255, 255n<sup>1</sup>; III, 327.]
- FAWCETT, F. "Notes on Some of the People of Malabar." *Bulletin of the Madras Museum*. Vol. iii, Anthropology. Madras. 1900. Pp. 1-85. [II, 199n.]
- FAYRER, JOSEPH. "On Serpent-Worship and on the Venomous Snakes of India and the Mortality caused by them." *Journal of the Transactions of the Victoria Institute, or, Philosophic Society of Great Britain*. Vol. xxvi. 1893. No. 102. Pp. 85-113. Discussion continues to p. 122. [II, 311n<sup>1</sup>.]
- FENWICK, C. G. See VATTEL, E. DE.
- FERGUSON, DONALD. See under SINCLAIR, W. F.
- FERGUSON, JOHN. *Bibliotheca Chemica: a Catalogue of the Al-Chemical, Chemical and Pharmaceutical Books in the Collection of the late James Young of Kelly and Durris*. 2 vols. Glasgow. 1906. [III, 162n.]

- FERGUSSON, JAMES. *Tree and Serpent Worship: or Illustrations of Mythology and Art in India in the First and Fourth Centuries*. . . . Ldn. 1873 (revised edition). The 1st edition appeared in 1868. [I, 144n.<sup>1</sup>]
- FERGUSSON, J. *History of Indian and Eastern Architecture. Revised and Edited, with Additions. Indian Architecture by James Burgess . . . and Eastern Architecture by R. Phené Spiers*. . . . 2 vols. Ldn. 1910. [II, 265n.<sup>4</sup>]
- FERGUSSON, SAMUEL. "On the Ceremonial Turn, called 'Deisul.'" *Proceedings of the Royal Irish Academy*. Vol. i. 2nd Series. Dublin. 1879. Pp. 355-364. [I, 190.]
- FERRAND, G. *Relations de Voyages et Textes Géographiques Arabes, Persans et Turks relatifs à l'Extrême-Orient du VIII<sup>e</sup> au XVIII<sup>e</sup> siècles*. Traduits revues et annotés par . . . Documents Historiques et Géographiques relatifs à l'Indochine. . . . 2 vols. Paris. 1913-1914. [III, 260n.<sup>1</sup>]
- FERRAND, G. *Contes populaires malgaches*. Paris. 1893. [V, 127n.<sup>1</sup>; VIII, 227n.<sup>10</sup>.]
- FERRAND, G. "L'Empire Sumatranais de Çrīvijaya." *Journ. Asiatic*. 11th Series. Tom. xx. Paris. 1922. Pp. 1-104; 161-244. [IV, 224n.<sup>1</sup>.]
- FICALHO, CONDE DE. *Garcia da Orta e o seu tempo*. Lisbon. 1886. [VIII, 240.]
- FICALHO, CONDE DE. *Coloquios dos simples, e drogas da India*. . . . 2 vols. Lisbon. 1891, 1895. [VIII, 245.]  
See also under MARKHAM, CLEMENTS.
- FICALHO, THE CONDE DE. See also under MARKHAM, CLEMENTS.
- FIRENZUOLA, AGNOLO. *Discorsi degli Animalì Nuoumente ristampati & reuisti*. Venetia. 1562. (Other editions: 1602, 1841.) [V, 220, 238.]
- FISCHER, H. See under BOLTE, J., and FISCHER, H.
- FITZGERALD, DAVID. "The Myth of the Sirens." *The Academy*. 3rd Sept. 1881. No. 487. P. 182. [VI, 281, 281n.<sup>1</sup>, 282n.<sup>8</sup>.]
- FLEESON, K. N. *Laos Folklore of Farther India*. New York. 1899. [V, 59n.<sup>2</sup>; VII, 261.]
- FLEET, J. F. "Imaginative Yojanas"—Miscellaneous Communications. *Journ. Roy. As. Soc.* Jan. 1912. Pp. 229-239. [I, 3n.<sup>1</sup>; VI, 70n.<sup>1</sup>.]
- FLETCHER, JOHN. *Rule a Wife and Have a Wife*. [V, 13n.<sup>1</sup>.]  
*Woman Pleased*. [VI, 271.] See also under SHAKESPEARE, W., and FLETCHER, JOHN.
- FORBES, A. K. See under RAWLINSON, H. G.

- FORBES, C. J. F. SMITH. *British Burma and its People*. . . . Ldn. 1878. [II, 266<sup>n1</sup>.]
- FORBES, DUNCAN. *The Adventures of Hatim Tai, A Romance. Translated from the Persian by . . .* Oriental Translation Fund. Ldn. 1830. [II, 6<sup>n2</sup>; VI, 280<sup>n1</sup>.]
- FORBIGER, A. *P. Virgilii Maronis Opera ad optimorum librorum fidem edidit perpetua et aliorum et sua adnotatione illustravit dissertationem de virgilii vita et carminibus atque indicem rerum locupletissimum*. 3 pts. (vols.). Lipsiae. 1845-1846. (3rd edit. 1852.) [VIII, 49<sup>n1</sup>.]
- FORCELLINI, EGIDIO. "Salisatores" [in his *Totius Latinitatis Lexicon*. 4 vols. Padua. 1771]. [V, 201<sup>n</sup>.]
- FORNMANNA SÖGUR. See under EGILSSON, S. [and others].
- FORSTER, EDWARD. *The Arabian Nights' Entertainments; translated by . . .* Ldn. 1839. [II, 147<sup>n1</sup>.]
- FÖRSTER, P. R. *De Aristotelis quæ feruntur secretis secretorum commentatio*. Kilix. 1888. [II, 287<sup>n1</sup>, 288<sup>n1</sup>.]
- FORTEGUERRI, SER GIOVANNI. *Novelle edite ed inedite*. (Limited to 202 copies.) Introduction by V. Lami. Bologna. 1882. [I, 44.].
- FOSTER, WILLIAM. *The Embassy of Sir Thomas Roe to the Court of the Great Mogul, 1615-1619, as narrated in his Journal and Correspondence*. Edited from Contemporary Records by . . . 2 vols. Hakluyt Society. Ldn. 1899. [VIII, 266<sup>n2</sup>.]

These are the first two volumes of the 2nd Series.

- FOSTER, WILLIAM. *Early Travels in India, 1583-1619*. Oxford. 1921. [VIII, 266<sup>n3</sup>.]

The travellers dealt with in the above work are as follows: Ralph Fitch, 1583-1591; John Mildenhall, 1599-1606; William Hawkins, 1608-1613; William Finch, 1608-1611; Nicholas Withington, 1612-1616; Thomas Coryat, 1612-1617; and Edward Terry, 1616-1619.

- FOULET, L. *Le Roman de Renard*. Bibliothèque de l'École des Hautes Études. Sciences Historiques et Philologiques. (Fascicule No. 211.) Paris. 1914. [III, 34<sup>n</sup>.]
- FOUQUÉ, F. H. K. DE LA MOTTE. *Undine*. (First appeared in 1811. See the English translation by Edmund Gosse, New Edition, 1912.) [VI, 280.].
- FOWLER, H. W. and F. G. *The Works of Lucian of Samosata. Complete with exceptions specified in the Preface*. 4 vols. Oxford. 1905. [I, 77<sup>n1</sup>, 140<sup>n1</sup>.] See further under LUCIAN.
- FOX, C. E. *The Threshold of the Pacific. An Account of the Social Organization, Magic and Religion of the People of*

*San Cristoval in the Solomon Islands.* With a Preface by G. Elliot Smith, F.R.S. Ldn. 1924. [VIII, 316<sup>n1</sup>.]

This volume forms part of the "History of Civilisation" Series.

FRANCE, ANATOLE. *Les Sept Femmes de la Barbe-Bleu, et autres Contes Merveilleux.* Paris. 1909. [II, 224<sup>n</sup>.]

FRANCIS, H. T., and THOMAS, E. J. *Jātaka Tales. Selected and Edited with Introduction and Notes.* Cambridge. 1916. [VI, 284<sup>n1</sup>.]

FRANCIS, H. T. See under COWELL, E. B.

FRANCKE, A. H. "Die Geschichten des toten Nö-rub-can. Eine tibetische Form der Vetālapañcavimśatikā aus Purig." *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* Vol. lxxv. Leipzig. 1921. Pp. 72-96. [VI, 242<sup>n1</sup>; VIII, 59<sup>n3</sup>.]

FRANCKE, A. H. "Zur tibetischen Vetālapancavimśatikā (Siddhikür)." *Zeitschrift der Deutschen Morgenländischen Gesell.* Neue Folge, Band ii (Band lxxvii). Leipzig. 1923. Pp. 239-254. [IX, 161.]

FRAUENLOB (HEINRICH VON MEISSEN). See under BARTSCH, K. *Deutsche Liederdichter . . .*; BOERCKEL, A.; ETTMÜLLER, L.; HAGEN, F. H. VON DER; KROEGER, A. E.

FRAZER, J. G. *Totemism and Exogamy. A Treatise on Certain Early Forms of Superstition and Society.* 4 vols. Ldn. 1910. [VIII, 233<sup>n2</sup>.]

FRAZER, J. G. *The Golden Bough. A Study in Magic and Religion.* 3rd edit. 12 vols. Ldn. 1911-1915. [I, 37<sup>n2</sup>, 130, 144<sup>n1</sup>, 222, 228, 268, 273<sup>n3</sup>, 278, 278<sup>n3</sup>; II, 72<sup>n1</sup>, 83, 105<sup>n</sup>, 108<sup>n</sup>, 117, 118, 166, 189<sup>n1</sup>, 253, 253<sup>n1</sup>, 256, 256<sup>n2</sup>, 257<sup>n2</sup>, 268, 268<sup>n1</sup>; III, 38, 142<sup>n1</sup>, 151, 153, 203, 314, 314<sup>n6</sup>, 328; IV, 16; V, 189<sup>n1</sup>; VI, 1<sup>n1</sup>, 24<sup>n</sup>, 59, 100<sup>n1</sup>, 133, 137, 265<sup>n3</sup>, 283<sup>n3</sup>; VII, 231<sup>n2</sup>, 231<sup>n3</sup>, 240, 240<sup>n3</sup>; VIII, 233<sup>n2</sup>.]

The 3rd edition of *The Golden Bough*, in 12 vols., presents grave difficulties from a reference point of view, owing to the fact that the volumes are not numbered consecutively on the back. If in a public library vol. xii (the "key" vol.) happens to be "out," there is no cue whatever to tell you, e.g., that vol. viii of the series is *Spirits of the Corn*, vol. ii. Readers (and the publishers) would be well advised to stamp consecutive numbers on each corresponding volume. The titles in the correct order are as follows: I. The Magic Art and the Evolution of Kings, vol. i. II. The Magic Art and the Evolution of Kings, vol. ii. III. Taboo and the Perils of the Soul; IV. The Dying God; V. Adonis Attis Osiris Studies in the History of Oriental Religion, vol. i. VI. Adonis Attis Osiris . . . vol. ii. VII. Spirits of the Corn and of the Wild, vol. i. VIII. Spirits of the Corn and of the Wild, vol. ii. IX. The Scapegoat; X. Balder the Beautiful. The Fire-Festivals of Europe . . . vol. i. XI. Balder the Beautiful . . . vol. ii. XII. Bibliography and General Index.

FRAZER, J. G. *Pausanias's Description of Greece*. Translated, with a Commentary, by . . . 6 vols. 2nd edit. Ldn. 1913. [II, 70 $n^2$  ; IV, 14, 65 $n$ , 249 $n$ , 258 ; V, 256, 257, 266 ; VI, 133, 282 $n^6$  ; VII, 240, 240 $n^2$ .]

Vol. i contains the translation, vols. ii-v form the Commentary, and vol. vi consists of the Indices and Maps.

FRAZER, J. G. *The Belief in Immortality and the Worship of the Dead*. 3 vols. Ldn. 1913, 1922, 1924. Vol. i—*The Belief among the Aborigines of Australia, the Torres Straits Islands, New Guinea and Melanesia*. Vol. ii—*The Belief among the Polynesians*. Vol. iii—*The Belief among the Micronesians*. [III, 314, 314 $n^2$  ; VI, 137 ; VIII, 225 $n^4$ , 308 $n^1$ .]

A fourth volume is promised dealing with the Belief among the Indonesians.

FRAZER, J. G. *Folk-Lore in the Old Testament. Studies in Comparative Religion, Legend and Law*. 3 vols. 1918. [II, 194 $n$  ; III, 153 ; VIII, 107 $n$ .]

FRAZER, J. G. *Apollodorus, The Library, with an English Translation by . . .* 2 vols. Ldn. 1921. Loeb Classical Library. [III, 258 ; VI, 18 $n^1$ , 133, 134, 282 $n^6$  ; VII, 3 $n^2$ , 227, 227 $n^2$ , 230, 230 $n^3$  ; VIII, 107 $n$ , 117 $n^2$  ; IX, 143.]

FRAZER, J. G. "Indonesians." *Hastings' Ency. Rel. Eth.* Vol. vii. 1914. Pp. 232-252. [III, 313, 313 $n^5$ .]

FREDERICK, CÆSAR. See under HAKLUYT, RICHARD.

FRERE, M. *Old Deccan Days or Hindoo Fairy Legends Current in Southern India. Collected from oral tradition by . . .* Ldn. 1868. [I, 28, 95 $n^2$ , 101 $n^1$ , 131, 142 $n^1$  ; II, 3 $n$ , 108 $n$ , 136 $n^1$ , 202 $n^1$  ; III, 28 $n^1$ , 52 $n$ , 62, 238 ; IV, 48 ; V, 49 $n^1$ .]

This was the pioneer work in modern Indian folk-tales. In 1868 an edition appeared in Philadelphia, and also a Danish translation by L. Moltke. The second English edition was in 1870, and the third edition, with notes by Sir Bartle Frere and illustrations by C. F. Frere, was issued in 1881. It is from this latter edition that I have made any quotations which appear in the *Ocean*. A further American edition came out in 1897, and a German one, by Passow, was published in Jena. No date.

FRESNOY, N. LENGLET DU. *Histoire de la Philosophie Hérmetique. Accompagnée d'un catalogue raisonné des écrivains de cette science. Avec le véritable Philalèthe revû sur les originaux*. 3 vols. Paris. 1742. [III, 162 $n$ .]

FREYTAG, G. *Arabum Proverbia vocalibus instruxit, Latine vertit, commentario illustravit et sumptibus suis edidit. . . .* 3 vols. Bonnæ ad Rhenum. 1838-1843. [III, 279.]

Arabic and Latin. Vol. iii is in two parts, each with a distinct title-page and pagination.



FRIEDERICH, R. "Voorloopig Verslag van het Eiland Bali." *Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen*. (Extract from.) Vol. xxiii. 1849. [IV, 258.]

FRIEDLÄNDER, L. *Darstellungen aus der Sittengeschichte Roms in der Zeit von August bis zum Ausgang der Antonine*. Sechste neu bearbeitete und vermehrte Auflage. 3 vols. Leipzig. 1888-1890. [VIII, 117n<sup>2</sup>.]

FRITSCHKE, A. T. A. *Theocritus' Idyllia*. Iterum edidit . . . Leipzig. 1868-1869. [V, 201n.]

FRITZE, L. *Nala und Damayanti. Zwei altindische Erzählungen. Aus dem Sanskrit metrisch übersetzt von . . .* Berlin. 1913. [IX, 155.]

FRÖBEL, J. *Seven Years' Travel in Central America, Northern Mexico, and the Far West of the United States*. Ldn. 1859. (From *Aus Amerika*. 2 vols. Leipzig. 1857, 1858.) [II, 280n<sup>7</sup>.]

FRYER, A. C. *Book of English Fairy Tales from the North Country*. Ldn. 1884. [I, 26.]

Part of the "Fairy Library of All Nations." A reissue appeared in London, 1896, with a different title-page.

FRYER, JOHN. *A New Account of East India and Persia. Being Nine Years' Travels, 1672-1681*. Edited with Notes and an Introduction by William Crooke, B.A. 3 vols. Hakluyt Society. Ldn. 1909, 1912 and 1915. [VIII, 269, 270.]

The volumes form Nos. xix, xx and xxxix of the 2nd Series.

FÜHRER, A. *The Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh. Described and arranged by . . .* Allahabad. 1891. Archæological Survey of India. (New Series.) Vol. ii. [IV, 166n<sup>1</sup>; VI, 69n<sup>1</sup>.]

FULTON, A. S. See under STEELE, ROBERT.

FURNIVALL, F. J. *The Wright's Chaste Wife, or . . . A Merry Tale, by Adam of Cobsam, From a MS. in the Library of the Archbishop of Canterbury, at Lambeth, about A.D. 1462*. Early English Text Society. Reprints, 1865, No. 12. [2nd edit., 1869.] Ldn. 1865. [I, 44, 165.]

FYZEE-RAHAMIN, A. B. *The Music of India*. Ldn. 1925. [VIII, 95n<sup>1</sup>.]

The above work first appeared (somewhat shorter) in 1914 under the title of *Indian Music*, by Shahinda (Begum Fyzee-Rahamin), with a Preface by F. Gilbert Webb. The British Museum catalogue under "Faiz I Rahamīn, 'Atiyah Begam."

GAAL, G. v. *Mährchen der Magyaren*. Wien. 1822. [I, 20<sup>n</sup>, 26; II, 135<sup>n2</sup>, 207<sup>n2</sup>; III, 48<sup>n1</sup>, 167<sup>n2</sup>, 226<sup>n2</sup>, 238; IV, 213<sup>n1</sup>; V, 157<sup>n1</sup>; VI, 26<sup>n3</sup>, 280; VII, 72<sup>n3</sup>.]

The collection consists of seventeen stories.

GAGNIÈRE. "Missions de l'Océanie Centrale Extrait d'une lettre du R. P. Gagnière, de la Société de Marie, au R. P. Poupinel." [On customs, etc., in New Caledonia.] *Annales de la Propagation de la Foi, Recueil Périodique des Lettres des évêques et des Missionnaires*. . . . Vol. xxxii. Lyons. 1860. Pp. 438-446. [VI, 134, 135.]

GAIT, E. A. "Khāsi," from the Assam Census Report, 1891. *Census of India, 1901. Vol. i, India. Ethnographic Appendices, being the Data upon which the Caste Chapter of the Report is based, by H. H. Risley*. . . . Calcutta. 1903. Pp. 198-200. [VIII, 285<sup>n1</sup>.]

GAIT, E. A. "Human Sacrifice (Indian)." *Hastings' Ency. Rel. Eth.* Vol. vi. 1913. Pp. 849-853. [I, 116<sup>n1</sup>.]

GALEN, CLAUDIUS. *De Simplicium Medicamentorum Facultatibus Libri Vndecim*. Paris. 1530. [I, 213.]

I cannot find the 1576 Venice edition mentioned in the *Ocean*.

GALLAND, A. *Les Contes et Fables indiennes de Bidpaï et de Lokman, traduites d'Ali Tchelebi-Ben-Saleh, auteur turc*. (Posthumous work.) 2 vols. Paris. 1724. [V, 241.]

The above work gives only the first four chapters and makes no mention of Lokman. It was followed later by :

GALLAND AND CARDONNE. *Contes et fables indiennes, de Bidpaï et de Lokman*. . . . *Ouvrage commencé par M. Galland, continué et fini par M. Cardonne*. 4 vols. Paris. 1778. [V, 241.]

GAṆAPATI SÂSTRĪ. See under SÂSTRĪ, T. GAṆAPATI.

GARBE, R. *Indien und das Christentum. Eine Untersuchung der religionsgeschichtlichen Zusammenhänge*. Tübingen. 1914. [IV, 185<sup>n2</sup>.]

GARBE, R. "Vedānta." *Hastings' Ency. Rel. Eth.* Vol. xii. 1913. Pp. 597-598. [VI, 35.] "Yoya." *Hastings' Ency. Rel. Eth.* Vol. xii. 1913. Pp. 831-833. [IV, 39<sup>n1</sup>.]

GARCIA DA ORTA. See under ORTA, GARCIA DA.

GARCIN DE TASSY, J. H. *Histoire de la Littérature hindouie et hindoustanie*. [V, 240; VI, 240<sup>n2</sup>.]

The 2-vol. edition was issued by the Oriental Translation Fund, Paris, 1839-1847. The 2nd edition was in 3 vols., 1870-1871.

GARCIN DE TASSY, J. H. *Allégories Récits Poétiques et Chants Populaires traduits de l'Arabe, du Persan, de l'Hindoustani and du Turc*. 2nd edit. Paris. 1876. [VII, 224<sup>n1</sup>.]

GARCIN DE TASSY, J. H. "L'inexorable Courtisane et les Talismans." *Revue Orientale et Americaine*. Vol. x. 1865. Pp. 149-157. [I, 28.]

GARDNER, C. "Folk-Lore in Mongolia." *The Folk-Lore Journal*. Vol. iv. 1886. Pp. 18-45. [I, 27.]

GARNETT, L. M. J. *The Women of Turkey and their Folk-Lore*. Vol. i, The Christian Women. Vol. ii, The Jewish and Moslem Women. 2 vols. Ldn. 1890, 1891. [II, 163n.]

GARRETT, JOHN. *A Classical Dictionary of India, illustrative of the Mythology, Philosophy, Literature, . . . Manners, Customs . . . of the Hindus*. 2 pts. Madras. 1871-1873. [II, 252n<sup>1</sup>.]

GARSTANG, J. See under STRONG, H. A.

GASPAR DE LOS REYES FRANCO. *Elysium jucundarum quæstionum Campus*; . . . Bruxellæ. 1661. [II, 300, 300n<sup>3</sup>.]

GASTER, M. *Beiträge zur vergleichenden Sagen- und Märchen-Kunde*. Bucharest, 1883. [V, 128n.]

This work was limited to fifty copies for private distribution. It is to be reprinted in Dr Gaster's *Studies and Texts*.

GASTER, M. *The Exempla of the Rabbis; being a Collection of Exempla, Apologues and Tales culled from Hebrew Manuscripts and rare Hebrew Books*. Ldn. Leipzig. The Asia Publishing Co. 1924. [III, 63, 118n<sup>1</sup>, 172n, 251; IV, 192n<sup>1</sup>; VI, 287, 287n<sup>4</sup>, 288; VII, 203n<sup>4</sup>.]

GASTER, M. *Studies and Texts*. 3 vols. [Probably Ldn. 1928.] [V, 128n.]

GASTER, M. "The Hebrew Version of the 'Secretum Secretorum.'" *Journ. Roy. As. Soc.* Oct. 1907, pp. 879-912; Jan. 1908, pp. 111-162; and Oct. 1908, pp. 1065-1084. [II, 290, 290n<sup>1</sup>, 291, 298, 298n<sup>2</sup>.]

GAULMIN, M. See under SAHID, DAVID.

GAY, JOHN. *Trivia, or the Art of Walking the Streets of London*. (First appeared in 1716.) [II, 270, 271.]

GAYANGOS, P. DE. *Calila é Dymna, de Abdallah ben al-Mocaffa*. Vol. li. of *Bibl. de autores españoles*. Madrid. 1860. [V, 237.]

GEDEN, A. S. "Asceticism (Hindu)." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. Pp. 87-96. [I, 79n<sup>1</sup>.]

GEIL, W. E. *The Sacred 5 of China is the 5th Book on China by . . .* Ldn. 1926. [VIII, 248n.]

GELDNER, K. F. "Aśvamedha." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. Pp. 160, 161. [IV, 16.] See also under

PISCHEL, R., and GELDNER, K. F.

GELLIUS, AULUS. *Noctes Atticae*. [II, 277; III, 56; V, 162<sup>n1</sup>; IX, 47<sup>n1</sup>.]

GEOFFREY OF MONMOUTH. *Historia Britonum*. [VIII, 154<sup>n2</sup>.]

GEORGES, L. *L'Arme bactériologique future concurrente des armes chimique et balistique; tentatives allemandes répétées de son emploi de 1914 à 1918*. . . . Paris. 1922. [II, 281.]

GERARD, JOHN. *The Herball, or Generall Historie of Plantes*. Ldn. 1597. (Enlarged edit. 1633.) [III, 154.]

GERING, HUGO. *Die Edda. Die Lieder der sogenannten älteren Edda, nebst einem Anhang Die mythischen und heroischen Erzählungen der Snorra Edda*. Übersetzt und erläutert von . . . Leipzig and Vienna. 1892. [VIII, 223, 223<sup>n1</sup>; IX, 142.]

GEROULD, G. H. *The Grateful Dead. The History of a Folk Story*. Folk-Lore Society. Ldn. 1908. [II, 80<sup>n1</sup>.]

GIBB, E. J. W. *The Story of Jewād. A Romance by 'Alī Azīz Efendi the Cretan*. Translated from the Turkish by . . . Glasgow. 1884. [II, 190<sup>n1</sup>; VII, 248.]

GIBB, E. J. W. *The History of the Forty Vezirs or The Story of the Forty Morns and Eves. Written in Turkish. By Sheykh-Zāda*. Done into English by . . . Ldn. 1886. [I, 38<sup>n</sup>, 43; II, 123; III, 20<sup>n1</sup>, 204; IV, 48; V, 153<sup>n1</sup>; VI, 249; VII, 203<sup>n6</sup>, 245, 252<sup>n1</sup>.]

GIBBON, EDWARD. *Decline and Fall of the Roman Empire*. [III, 329.]

GILBERT, H. "Culture du Bétel (Piper Betle de Linné). Câỵ D'âu-không des Annamites (Annam)." *Bulletin Économique. Gouvernement Général de l'Indochine*. New Series. Vol. xiv. Hanoi-Haiphong. 1911. Pp. 382-391. [VIII, 318<sup>n1</sup>.]

GILDEMEISTER, J. *Scriptorum Arabum de Rebus Indicis loci, et Opuscula inedita* . . . Fasciculum primus [no more published]. Bonn. 1838. [II, 312<sup>n2</sup>.]

GILES, HERBERT A. *Strange Stories from a Chinese Studio. Translated and Annotated by* . . . 2 vols. Ldn. 1880. [I, 77<sup>n1</sup>; III, 191<sup>n1</sup>; IV, 25<sup>n3</sup>; V, 162<sup>n1</sup>; VI, 15<sup>n3</sup>, 95<sup>n1</sup>, 136, 277.]

A 2nd edition, revised, appeared in one volume, Ldn., 1909, and a 3rd edition in 1916.

GILES, H. A. *Some Truths about Opium*. Cambridge. 1923. [II, 304<sup>n1</sup>.]

A pamphlet of forty pages.

GILES, LIONEL. *An Alphabetical Index to the Chinese Encyclopædia*. . . . Ch'in Ting Ku Chín T'u Shu Chi Ch'êng.

*Compiled by . . .* British Museum. Ldn. 1911. [IV, 257<sup>n3</sup> ; VIII, 304.]

Prepared in the reign of the Emperor K'ang Hsi, under the editorship of Ch'ên Mêng-lei ; the encyclopædia was not published until 1726—for political reasons. The work consists of 10,000 chüan, or books, the copy at the British Museum being bound in 745 thick volumes. In English printing this would, roughly, correspond to a work about four times the size of the *Ency. Brit.* It is considered to be the greatest typographical feat that the world has seen. A reprint of the work, limited to 250 copies, appeared some time subsequent to 1862. A second reprint was undertaken in 1885-1888.

GILL, W. W. *Myths and Songs from the South Pacific. With a Preface by F. M. Müller.* Ldn., Beccles [printed]. 1876. [III, 314, 314<sup>n3</sup>.]

The text of the songs is in Polynesian and English.

GILLEN, F. J. See under SPENCER, W. B., and GILLEN, F. J.  
GIMLETTE, J. D. *Malay Poisons and Charm Cures.* 2nd edit. Ldn. 1923. [II, 303<sup>n1</sup>.]

The 1st edition appeared in 1915 and was only about half the size of the 2nd edition.

GIOVANNI, SER. See under WATERS, W. G.

GIRAUD, J. *Testament d'un Haschischéen.* Paris. 1913. [VII, 249<sup>n2</sup>.]

GLADWIN, FRANCIS. *The Persian Moonshée.* Persian and English. Calcutta. 1795. [III, 118<sup>n1</sup>.]

A 2-vol. (3rd) edition appeared in Calcutta, 1800 ; another in London, 1801, and an abridged version by Smyth in 1882. A translation into Bengali by Galloway, with the English, was issued in Calcutta, 1840.

GODABOLE, N. B. "Folklore—The Story of Chandrahâsya." *Indian Antiquary.* Vol. xi. 1882. Pp. 84-86. [III, 280.]

GÖDEKE, K. "Zu Kalilah und Dimnah." *Orient und Occident.* Vol. i. 1862. Pp. 681-688. [V, 238.]

GÖDEKE, K. "Liber de septem sapientibus." *Orient und Occident.* Vol. iii. 1866. Pp. 385-423. [V, 261<sup>n3</sup>.]

GODLEY, A. D. *Herodotus, with an English Translation by . . .* Loeb Classical Library. 4 vols. Ldn. 1920-1921. [V, 245<sup>n1</sup>, 254.]

GOËS, BENEDICT. See under YULE, H., *Cathay and the Way Thither.*

GOETHE, J. W. VON. *Faust.* [II, 105<sup>n</sup>, 297.] *Faust* (trans. Bayard Taylor. 2 vols. Ldn. 1871). [IV, 227<sup>n1</sup>.] *Legende* (in *Sämmtliche Werke.* Vol. i of the Stuttgart and Tübingen 40-vol. edit. 1840.) [VI, 276.] See also under TAYLOR, BAYARD.

GOLDSMID, F. See under MORIER, JAMES.

- GOLTHER, WOLFGANG. "Studien zur germanischen sagen-geschichte I der valkyrjenmythus. II über das verhältniss der nordischen und deutschen form der Nibelungensage." *Abhandlungen der Philosophisch-Philogischen Classe Der Königlich Bayerischen Akademie der Wissenschaften*. Vol. xviii. Pt. 2. München. 1890. Pp. 399-504. [VIII, 224n<sup>1</sup>.]
- GOMES, E. H. *Seventeen Years among the Sea Dyaks of Borneo. A record of intimate association with the natives of the Bornean Jungles. . . . And an Introduction by the Rev. John Perham*. With 40 illustrations and a map. Ldn. 1911. [VIII, 231n<sup>3</sup>.]
- GOMME, G. L. *The History of the Seven Wise Masters of Rome, printed from the edition of Wynkyn de Worde, 1520, and edited, with an Introduction, by . . .* Ldn. 1885. Chap-Books and Folk-Lore Tracts, First Series, II. [V, 266n<sup>2</sup>.]
- GOMME, LAWRENCE. "Mutilations." *Hastings' Ency. Rel. Eth.* Vol. ix. 1917. Pp. 62-63. [III, 21n.]
- GONGRIJP, J. R. P. E. *Hhikajat Kalila dan Damina tersalin dari pada nosehat malajoe. . . .* Leiden. 1876. (2nd edit. 1892.) [V, 239.]
- GONZENBACH, I. *Sicilianische Märchen. Aus dem Volks-mund gesammelt . . . Mit Anmerkungen R. Köhler's und einer Einleitung herausgegeben von O. Hartwig*. 2 vols. Leipzig. 1870. [I, 20n, 25, 26, 44, 66n<sup>1</sup>, 97n<sup>2</sup>, 129, 141n<sup>2</sup>, 165, 169; II, 6n<sup>2</sup>, 80n<sup>1</sup>, 113n<sup>1</sup>, 135n<sup>2</sup>, 155n<sup>4</sup>, 190n<sup>1</sup>, 196n<sup>1</sup>, 202n<sup>1</sup>, 209n<sup>1</sup>; III, 104n<sup>2</sup>, 124n<sup>1</sup>, 187n<sup>3</sup>, 211n<sup>1</sup>, 218n<sup>1</sup>, 222n<sup>1</sup>, 225n<sup>2</sup>, 226n<sup>2</sup>, 230n<sup>2</sup>, 236, 259n<sup>2</sup>, 272n<sup>1</sup>; IV, 248n<sup>1</sup>; V, 3n<sup>1</sup>, 11n<sup>1</sup>, 117n<sup>1</sup>, 164n<sup>1</sup>, 171n<sup>2</sup>; VI, 47n<sup>1</sup>; VII, 81n<sup>1</sup>, 126n<sup>2</sup>; VIII, 59n<sup>3</sup>; IX, 78n.]
- GOONETILLEKE, W. "Comparative Folklore." *The Orientalist. . . .* Vol. i. 1884. Pp. 249-260. [I, 101n<sup>1</sup>; V, 64.]
- The Rasavāhinī story appears on pp. 252-255 and forms the second part of the article; the story of the goddess Pattini forms the third part (pp. 255-256).
- GOONETILLEKE, W. and S. J. "Sinhalese Folklore." *The Orientalist, a Monthly Journal of Oriental Literature*. Vol. i. Kandy, Ceylon. 1884. Pp. 35-40. [III, 76.]
- GOSSE, E. See under BRÆKSTAD, H. L.
- GOSSON, S. *Schoole of Abuse, containing a pleasant invective against Poets, Pipers, Plaiers, Jesters, and such like Caterpillars of the Commonwealth (1579)*. Edited by E. Arber in his *English Reprints*. Ldn. 1868. [V, 55n<sup>3</sup>, 133n.]

GOSWAMI, B. *The Mudrā-Rākshasa*. Calcutta. [1909.] [II, 283n<sup>3</sup>.]

GOTHER, W. *Zur deutschen Sage und Dichtung. Gesammelte Aufsätze*. Leipzig. 1911. [VI, 109n<sup>2</sup>.]

GOTTFRIED VON STRASSBURG. *Tristan und Isolde*. [VI, 109n<sup>2</sup>.]

GOUGH, A. E. See under COWELL, E. B., and GOUGH, A. E.

GOULD, BARING-. See under BARING-GOULD, S.

GOWER, JOHN. *Confessio amantis*. [V, 157n<sup>1</sup>.]

The 1st edition is dated 1390. It was published by Caxton in 1483. See G. C. Macaulay's edition of Gower's *Works*, 4 vols., 1899-1902.

GRAAFLAND, N. *De Minahassa. Haar Verleden en Haar Tegenwoordige Toestand*. (Eene bijdrage tot de Land- en Volkenkunde.) 2 vols. Rotterdam. 1867, 1869. [VIII, 297n<sup>2</sup>.]

A new and enlarged edition appeared in 1898, published at Haarlem in two vols. The title was the same, except that the words in parentheses are omitted.

GRAFTON, R. *A Chronicle at large, and meere History of the affayres of England*. . . . Ldn. 1569 (and numerous subsequent editions). [VI, 24n.]

GRAHAM, A. W. *Siam: A Handbook of Practical, Commercial, and Political Information*. Ldn. 1912. [VIII, 288n<sup>1</sup>.]

GRAHAM, W. A. *Siam*. With one hundred and fifty-three illustrations and a map. 2 vols. Ldn. 1924. [VIII, 289n<sup>2</sup>.]

GRAND, LE. See under LE GRAND D'AUSSY, P. J. P.

GRANDGENT, C. H. See under SCHOFIELD, W. H.

GRANET, MARCEL. *Danses et Légendes de la Chine Ancienne*. Travaux de l'année sociologique . . . 2 vols. Paris. 1926. [IX, 153.]

GRASBERGER, L. *Noctes Indicæ sive quæstiones in Nalum Mahābhārateum*. Wirceburgi. 1862. [IV, 292.]

GRASSE, J. G. T. *Beiträge zur Literatur u. Sage des Mittelalters*. 3 vols. Dresden. 1850. [I, 25, 169.]

GRASSE, J. G. T. *Die beiden ältesten lateinischen Fabelbücher des Mittelalters. Des Bischofs Cyrillus Speculum und des Nicolaus Pergamenus Dialogus Creaturam herausgegeben von . . . Bibliothek des Litterarischen Vereins in Stuttgart*, cxlviii. Tübingen. 1880. [II, 114n.]

GRAVES, A. P. *The Irish Fairy Book*. Ldn. 1909 (date at end of Preface). [VIII, 107n.]

GRAY, ALBERT. *The Voyage of François Pyrard of Laval to the East Indies, the Maldives, the Moluccas and Brazil*. Translated into English from the third French edition of

1619, and edited, with Notes, by . . . , assisted by H. C. P. Bell, Ceylon Civil Service. 2 vols. (Vol. ii is in two parts, each of which forms a separate volume.) Hakluyt Society. The numbers and dates of the volumes are as follows: Vol. i—First Series. No. 76. 1887. Vol. ii, pt. i—First Series. No. 77. 1887. Vol. ii, pt. ii—First Series. No. 80. 1889. [VIII, 266n<sup>1</sup>.]

GRAY, ALBERT. See also under DAMPIER, WILLIAM.

GRAY, LOUIS H. "Eunuch." Hastings' *Ency. Rel. Eth.* Vol. v. 1912. Pp. 579-584. [III, 319, 320, 328.]

GREEN, A. O. *Modern Arabic Stories, Ballads, Proverbs and Idioms. Collected and Translated by . . . Arabic and English.* 2 pts. Oxford. 1909. [III, 76.]

GREGOR, WALTER. *Notes on the Folk-Lore of the North-east of Scotland.* Folk-Lore Society. Ldn. 1881. [VI, 150n.]

GREGOROVIVS, F. *Geschichte der Stadt Rom im Mittelalter. Vom fünften Jahrhundert bis zum sechzehnten Jahrhundert.* 8 vols. Stuttgart. 1859-1872. [II, 310n<sup>2</sup>.]

The above is the 1st edition. The Brit. Mus. have no copy of the 2nd edition quoted in the *Ocean*. The story of Ladislao is to be found in vol. vi, p. 622 of 1st edition. The English translation, by G. W. Hamilton (Mrs), appeared in 8 vols., London, 1894-1902 (2nd edition, 1900-1909), entitled *History of the City of Rome in the Middle Ages*, by Ferdinand Gregorovius, translated from the Fourth German Edition. [1886-1896.]

GREGORY, J. C. *The Nature of Laughter.* Ldn. 1924. International Library of Psychology, Philosophy and Scientific Method. [VII, 253n<sup>1</sup>.]

GREY, EDWARD. *The Travels of Pietro Della Valle in India, from the Old English Translation of 1664 by G. Havers. Edited, with a Life of the Author, and Introduction and Notes, by . . .* 2 vols. Hakluyt Society. Ldn. 1892. [VIII, 266n<sup>1</sup>.]

The above vols. form Nos. 84 and 85 of the First Series.

GRIERSON, G. A. *The Modern Vernacular Literature of Hindustan.* Calcutta. 1889. [VI, 226.]

GRIERSON, G. A. *Bihar Peasant Life, being A Discursive Catalogue of the Surroundings of the people of that province, with many illustrations from photographs taken by the Author.* Prepared (in 1885), under Orders of the Government of Bengal. Second and Revised Edition. Patna. 1926. [VIII, 275; IX, 150, 160.]

GRIERSON, G. A. "Maithila Folk-Lore—Vararuchi as a Guesser of Acrostics." *Indian Antiquary*. Vol. x. 1881. Pp. 366-370. [I, 50n<sup>1</sup>.]



- GRIERSON, G. A. "The Water of Life." *Folk-Lore*. Vol. xi. 1900. Pp. 433-434. [III, 253<sup>n</sup>.]
- GRIERSON, G. A. "Pisaca=Ωμοφάγος." *Journ. Roy. As. Soc.* April 1905. Pp. 285-288. [I, 92.]
- GRIERSON, G. A. "Modern Hinduism and its Debt to the Nestorians." *Journ. Roy. As. Soc.* April 1907. Pp. 311-335. Discussion, pp. 477-503. [IX, 108<sup>n</sup>.]
- GRIERSON, G. A. "Gleanings from the Bhakta-Māla." *Journ. Roy. As. Soc.* July 1909, pp. 607-644; Jan. 1910, pp. 87-109; April 1910, pp. 269-306. [III, 280.]
- GRIERSON, G. A. "Rajasekhara and the Home of Paisaci." *Journ. Roy. As. Soc.* July 1921. Pp. 424-428. [I, 93.]
- GRIERSON, G. A. "Mongoose." *Journ. Roy. As. Soc.* Oct. 1923. Pp. 619, 620. [V, 139<sup>n</sup>.]
- GRIERSON, G. A. "Prakrit." *Ency. Brit.* 11th edit. Vol. xxii. Pp. 251-254. [IX, 99<sup>n</sup>.]
- GRIERSON, G. A. "Paiśāci, Piśācas, and 'Modern Piśāca.'" *Zeitschrift der Deutschen Morg. Gesell.* Vol. lxvi. 1912. Pp. 49-86. [I, 93.]
- GRIERSON, G. A. "Piśācas in the Mahābhārata." *Festschrift Vilhelm Thomsen zur Vollendung des Siebzigsten Lebensjahres am 25. Januar 1912 darg. von Freunden und Schülern.* Leipzig. 1912. Pp. 138-141. [I, 93.]
- GRIERSON, G. A. "Gayā." Hastings' *Ency. Rel. Eth.* Vol. vi. 1913. Pp. 181-187. [VII, 85<sup>n</sup>.]
- GRIERSON, G. A. "Piśāchas." Hastings' *Ency. Rel. Eth.* Vol. x. 1918. Pp. 43-45. [I, 92.]
- GRIERSON, G. A. "Western Hindī—A Folk-Tale." *Linguistic Survey of India*. Vol. ix. Pt. i: *Specimens of Western Hindī and Pañjābī*. Calcutta. 1916. Pp. 228-230. [V, 65.]
- GRIERSON, G. A. *Linguistic Survey of India*. Vol. viii. Pt. ii: *Specimens of the Dardic or Piśācha Languages (including Kāshmīrī)*. Calcutta. 1919. [I, 93; IX, 151.]
- GRIERSON, G. A. "The Lay of Brahma's Marriage: An Episode of the Alh-Khand." *Bull. School Orient. Studies*. Vol. ii. Pt. iv. 1921-23. Pp. 573-608. [IX, 153.]
- GRIERSON, G. A. See also under STEIN, A., and GRIERSON, G. A.; WATERFIELD, W.
- GRIFFIS, W. E. *The Japanese Fairy World*. Ldn. 1887. [V, 128<sup>n</sup>.]
- GRIFFITH, R. T. H. *The Birth of the War-God. Translated into English Verse by . . .* Oriental Translation Fund. Ldn. 1853. [VI, 3<sup>n</sup>.]

Griffith, R. T. H. *The Rámáyan of Válmiki. Translated into English Verse.* 5 vols. London and Benares. 1870-1874. [I, 5n<sup>1</sup> ; II, 45n<sup>4</sup> ; VII, 174 ; VIII, 44n<sup>1</sup>.]

Book vii, Uttarakāṇḍa, is only summarised in an Appendix, pp. 315-329 of vol. v. For another English translation (in prose) of the *Rāmāyaṇa* see under Dutt, Manmatha Nath.

Griffith, R. T. H. *The Hymns of the Rigveda translated with a Popular Commentary.* 4 vols. Benares. 1889-1892. [II, 250, 250n<sup>1</sup>, 255n<sup>1</sup>.]

Grimm, J. L. C. *Deutsche Rechtsalterthümer.* Göttingen. 1828. (2nd edit. 1854.) [IV, 255.]

Grimm, J. L. C. *Reinhart Fuchs.* Berlin. 1834. [V, 79n<sup>3</sup>, 238.]

Grimm, J. L. C. *Deutsche Mythologie.* Göttingen. 1835. The *Anhang* has a separate pagination. [II, 105n.]

Other editions followed in 1844 and 1854 (2 vols.), but the best is the 4th edition, by E. H. Meyer, 3 vols., Berlin, 1875-1878. For the English translation see below.

Grimm, J. L. C. *Kleinere Schriften.* 8 vols. Berlin. 1864-1890. [VIII, 117n<sup>2</sup>.]

Grimm, J. L. C. *Teutonic Mythology by Jacob Grimm.* Translated from the Fourth Edition, with Notes and Appendix, by James Steven Stallybrass. 4 vols. Ldn. 1880-1888. [II, 43n<sup>1</sup>, 57n<sup>1</sup>, 96n<sup>1</sup> ; III, 311n<sup>4</sup> ; IV, 23n<sup>2</sup>, 64n<sup>1</sup> ; V, 179n<sup>1</sup> ; VI, 1n<sup>1</sup>, 277.]

Vols. i-iii (1880, 1883, 1888) are numbered consecutively right through, and have an index in vol. iii. Vol. iv is a Supplement and Appendix, and has a separate index.

Grimm, J. L. C. and W. *Irische Elfenmärchen, aus dem Englischen.* Leipzig. 1826. [I, 77n<sup>1</sup> ; II, 104n ; III, 30n<sup>1</sup>, 188n ; V, 3n<sup>1</sup> ; VI, 36n<sup>1</sup>, 194n<sup>1</sup>, 281 ; VII, 120n<sup>2</sup>.]

The above work is a translation of the first part of Croker's *Fairy Legends and Traditions of the South of Ireland* (q.v.). Wilhelm Grimm added a treatise on elves and further literary information. A second edition was published in München, 1906.

Grimm, J. L. C. and W. *Kinder- und Hausmärchen.* 3 vols. Göttingen. 1856. [I, 19n<sup>2</sup>, 26, 27 ; II, 60n<sup>2</sup>, 196n<sup>1</sup>, 223n<sup>1</sup> ; III, 28n<sup>1</sup>, 75, 104n<sup>2</sup>, 187n<sup>3</sup>, 188n, 189n<sup>1</sup>, 226n<sup>2</sup>, 227n, 231n<sup>1</sup>, 237, 272n<sup>1</sup> ; IV, 129n, 145n<sup>1</sup> ; V, 62n<sup>2</sup>, 66, 79n<sup>3</sup>, 100n<sup>1</sup>, 153n<sup>1</sup>, 275, 281 ; VI, 18n<sup>1</sup>, 47n<sup>1</sup>, 56n<sup>2</sup>, 61, 98n<sup>1</sup>, 122n<sup>2</sup> ; VIII, 83n<sup>1</sup>, 107n, 109n<sup>2</sup>, 216.]

The above is the standard edition of Grimm. Its first two volumes are the 7th edition, while the third is the 3rd edition. The 1st edition was in two vols., Berlin, 1812, 1815, while a third volume followed in 1822.

- GROHMANN, J. V. *Sagen aus Böhmen*. Prag. 1863. [I, 97<sup>n2</sup>; II, 13<sup>n4</sup>, 43<sup>n1</sup>, 99<sup>n</sup>, 104<sup>n</sup>; III, 133<sup>n1</sup>; IV, 245<sup>n1</sup>; V, 114<sup>n1</sup>; VI, 26<sup>n3</sup>, 36<sup>n1</sup>; VII, 137<sup>n3</sup>.]
- GROOME, F. H. *Gypsy Folk-Tales*. Ldn. 1899. [V, 275.]
- GROOME, F. H. "Two Gypsy Versions of the Master Thief." *Journal of the Gypsy Lore Society*. Vol. iii. July 1891. Pp. 142-151. [V, 275.]
- GROOT, J. J. M. DE. See under DE GROOT, J. J. M.
- GROSE, F. *Provincial Glossary, with a Collection of Local Proverbs and Popular Superstitions*. Ldn. 1811. [III, 150.]
- GRÖSSLER, H. *Sagen der Grafschaft Mansfeld und ihrer nächsten Umgebung*. Eisleben. 1880. [I, 77<sup>n1</sup>; II, 99<sup>n</sup>; III, 227<sup>n</sup>; IV, 245<sup>n1</sup>.]
- He also published "Nachlese von Sagen und Gebräuchen der Grafschaft Mansfeld und ihrer nächsten Umgebung," *Mansfelder Blätter*, i (1887)—xxi (1908).
- GROTIUS, HUGO (HUG VAN GROOT). *De jure belli ac pacis*. Translated by W. Whewell. 3 vols. Cambridge. 1853. [II, 277-279.] See also under WHEWELL, W.
- The 1st edition of the above appeared in Paris, 1625. For full details of his works see Lehmann, *Hugonis Grotii manes vindicati*, Delft, 1727.
- GROWSE, F. S. *Mathurā: A District Memoir*. 2nd edit. Allahabad. 1880. [I, 231<sup>n1</sup>; III, 142<sup>n1</sup>.]
- GRUBAUER, A. *Unter Kopffjägern in Central Celebes Ethnologische Streifzüge in Südost- und Central-Celebes*. Leipzig. 1913. [VIII, 299<sup>n1</sup>, 300.]
- GRUNDTVIG, S. H. *Dänische Volksmärchen. Nach bisher ungedruckten Quellen erzählt von . . .* Translated by W. Leo. Leipzig. 1878. (From the 2-vol. Danish edition of Copenhagen, 1876-1878.) [III, 205; VI, 291.]
- GUALTERUZZI, CARLO. *Le ciento Novelle antike*. Bologna. 1525. [IX, 149, 150.]
- GUALTERUZZI, CARLO. *Le Cento Novelle Antiche secondo l'edizione del MDXXV. Corrette ed Illustrate con Note*. Milano. 1825. [IX, 149, 150.] See also under BIAGI, G.; BORGHINI, V.; STORER, E.
- Only six copies of this edition appear to have been printed—all on azure-coloured paper.
- GUBERNATIS, A. DE. *Zoological Mythology, or the Legends of Animals*. 2 vols. Ldn. 1872. [I, 26, 76<sup>n2</sup>, 84<sup>n2</sup>, 129, 130, 144<sup>n2</sup>; II, 57<sup>n1</sup>, 127<sup>n2</sup>; III, 92<sup>n</sup>, 104<sup>n2</sup>, 187<sup>n3</sup>, 272<sup>n1</sup>; IV, 249<sup>n</sup>; V, 43<sup>n1</sup>, 100<sup>n1</sup>, 101<sup>n1</sup>, 102<sup>n2</sup>, 109<sup>n2</sup>, 130<sup>n1</sup>, 157<sup>n1</sup>; VI, 277; VII, 21<sup>n3</sup>.]

GUBERNATIS, A. DE. *Drammi Indiana. Il Re Nala. Trilogia Drammatica*. Florence. 1883. Pp. 1-160. [IV, 292.]

GUEST, LADY CHARLOTTE. *The Mabinogion, from the Llyfr Coch o Hergest and other Ancient Welsh Manuscripts; with an English Translation and Notes by . . .* 3 vols. Ldn. 1838, 1840. [III, 205.]

Each volume has two title-pages. The first one gives 1849 as the date in each volume. The second gives 1838 and 1840 as the dates of vols. i and ii respectively, while there is no date given in the second title-page of vol. iii.

GUILLEM (GUYLEM) DE CERVERA. See under THOMAS, A.

GUNASEKARA, A. MENDIS, MUDALIYAR. "Betel." Notes & Queries. *The Ceylon Antiquary and Literary Register*. Vol. i, pt. ii, Oct. 1915. Colombo. 1915-1916. Pp. 124, 125. [VIII, 318<sup>n1</sup>.]

GUPPY, H. B. *The Solomon Islands and their Natives*. Ldn. 1887. [VIII, 315<sup>n1, 2, 3</sup>.]

GURDON, P. R. T. *The Khasis. With an Introduction by Sir Charles Lyall, K.C.S.I.* Published under orders of the Assam Administration. 2nd edition illustrated. Ldn. 1914. [VIII, 285<sup>n3</sup>.]

The 1st edition had appeared in 1907.

HABICHT, MAX. *Tausend und eine Nacht. Arabische Erzählungen, zum ersten Male aus einer Tunesischen Handschrift ergänzt und vollständig übersetzt von . . ., F. H. Von Der Hagen und Karl Schall*. 15 vols. Breslau. 1825. [VII, 203<sup>n5</sup>.]

HADDON, A. C. *Head-Hunters Black, White, and Brown*. Ldn. 1901. [VIII, 298<sup>n1</sup>.]

HADDON, A. C. "Magic and Religion." *Reports of the Cambridge Anthropological Expedition to Torres Straits*. Vol. v, *Sociology, Magic, and Religion of the Western Islanders*. 1904. Pp. 320-378. 6 vols. Cambridge. 1901-1908. [II, 198<sup>n1</sup>.]

HADDON, A. C. See also under BEAVER, W. N.; HOSE, C., and McDougall, W.

HAGEN, F. H. V. D. *Minnesinger. Deutsche Liederdichter des zwölften, dreizehnten und vierzehnten Jahrhunderts, aus alten bekannten Handschriften und früheren Drucken gesammelt und berichtet, . . .* 4 Thle. Leipzig. 1838. [II, 292<sup>n3</sup>.]

HAGEN, F. H. V. D. *Gesammtabenteuer altdeutsche Erzählungen . . .* 3 vols. Stuttgart. 1850. [I, 169, 170, 171.]

The tale "Alten Weibes List von Konrad von Würzburg" occurs in vol. i, pp. 189-205.

HAGEN, F. H. v. D. *Altdeutsche und Altnordische Helden-Sagen*. 3 vols. Breslau. 1872-1880. [I, 48<sup>n2</sup>, 121<sup>n2</sup>, 150<sup>n1</sup>; III, 130<sup>n1</sup>, 185<sup>n1</sup>, 191<sup>n1</sup>, 218<sup>n1</sup>, 233<sup>n1</sup>, 268<sup>n1</sup>; IV, 256; VI, 280; VII, 3<sup>n2</sup>, 166<sup>n3</sup>, 173<sup>n1</sup>, 181<sup>n1</sup>.]

HAGEN, F. H. VON DER. See also under HABICHT, MAX.

HAHN, F. *Blicke in die Geisteswelt der heidnischen Kols: Sammlung von Sagen, Märchen und Lieden der Oraon in Chota-Nagpur*. Gütersloh. 1906. [V, 65.]

HAHN, J. G. v. *Griechische und albanesische Märchen*. 2 vols. Leipzig. 1864. [I, 101<sup>n1</sup>; III, 204; VI, 292<sup>n1</sup>; VII, 224.]

Vol. i contains 61 tales. Vol. ii continues to 114 and has notes on the complete collection, as well as an index. Each volume has a coloured frontispiece.

HAKLUYT, RICHARD. *The Principal Navigations, Voyages, Traffiques & Discoveries of the English Nation*. . . . 12 vols. Glasgow. 1903-1905. [VIII, 259<sup>n1</sup>.]

The reference in the *Ocean* is to "The voyage and travell of M. Cæsar Fredericke, Marchant of Venice, into the East India and beyond the Indies." See the above work, vol. v, p. 365 *et seq.*

HALDANE, R. B. See under SCHOPENHAUER, A.

HALFS SAGA. See under KRÖNINGSSVÄRD, C. G.

HALIBURTON, R. G. *New Materials for the History of Man*. Halifax, Nova Scotia. 1863. [III, 315.]

HALL, FITZEDWARD. "The Source of Colebrooke's Essay 'On the Duties of a Faithful Hindu Widow.'" *Journ. Roy. As. Soc.* New Series. Vol. iii, pt. i, pp. 183-193; with Supplement, pp. 193-198. [IV, 262<sup>n1</sup>.]

HALL, FITZEDWARD. See also under WILSON, H. H.

HALLIDAY, W. R. *Greek Divination. A Study of its Methods and Principles*. Ldn. 1913. [III, 303, 303<sup>n1</sup>; IX, 141.] See also under DAWKINS, R. M.

HALLIDAY, W. R. "The Force of Initiative in Magical Conflict." *Folk-Lore*. Vol. xxi. 1910. Pp. 147-167. [III, 204.]

HALLIDAY, W. R. "Snake Stories." *Folk-Lore*. Vol. xxxii. Dec. 1921. Pp. 262-271. [V, 245<sup>n1</sup>.]

HALLIDAY, W. R. See under DAWKINS, R. M., and also under SAMPSON, J.

HALLIWELL, J. O. *The Voiage and Travaile of Sir John Maundevile, Kt., . . . with an Introduction, Additional Notes, and Glossary*. Ldn. 1839. [II, 306, 306<sup>n2</sup>, 307.]

HALLIWELL, J. O. See under ELLIS, GEORGE.

HALTRICH, J. *Deutsche Volksmärchen aus dem Sachsenlande in Siebenbürgen*. 4th edit. Vienna. 1885. [VI, 291<sup>n4</sup>.]

HAMILTON, FRANCIS [formerly BUCHANAN]. *A Journey from Madras, through the Countries of Mysore, Canara, and Malabar*. . . . 3 vols. Ldn. 1807. [I, 252, 252<sup>n</sup>; III, 201.]

HAMILTON, FRANCIS [formerly BUCHANAN]. *An Account of the Kingdom of Nepal, and of the Territories annexed to this Dominion by the house of Gorkha*. Edinburgh. 1819. [II, 280<sup>n</sup>.]

HAMMER [-PURGSTALL], J. VON. "Sur le Langage des Fleurs." *Fundgruben des Orients bearbeitet durch eine Gesellschaft von Liebhabern*. A second title-page reads: *Mines de l'Orient, exploitées par une Société d'amateurs*. Vol. i. Vienna. 1809. Pp. 32-42. [I, 81<sup>n</sup>.]

The publication consisted of 6 vols., Vienna, 1809-1818.

[HAMMER-PURGSTALL, J. VON.] *Rosenöl Erstes [-Zwentes] Fläschchen oder Sagen und Kunden des Morgenlandes aus arabischen, persischen und türkischen Quellen gesammelt*. 2 vols. Stuttgart und Tübingen. . . . 1813. [VII, 203<sup>n</sup>; VIII, 227<sup>n</sup>.]

The above work was issued anonymously and seems to have escaped the attention of most scholars. Not a single German bibliography gives the correct details of issue. The reference in Vol. VII, p. 203<sup>n</sup>, is to "Dschami-960." This is not Jāmī, the famous Persian mystic and poet, but refers to a work by Muḥammad 'Aufi, entitled *Jāmi' ul-Hikāyāt*. Neither Rieu nor Ethé mentions Hammer's work in cataloguing Aufi's MSS.

HAMMER-PURGSTALL, J. VON. *Literatur-Geschichte der Araber*. 7 vols. Wien. 1850-1856. [III, 278.]

HANSON, OLA. *The Kachins; their Customs and Traditions*. Rangoon. 1913. [VIII, 285<sup>n</sup>.]

HARDY, R. SPENCE. *Eastern Monachism: An Account of the Order of Mendicants founded by Gotama Budha*. Ldn. 1850. [V, 153<sup>n</sup>.]

HARDY, R. SPENCE. *A Manual of Buddhism in its Modern Development; translated from Singhalese MSS.* Ldn. 1853. (2nd edit. 1880.) [I, 121<sup>n</sup>.]

ḤARĪRĪ, ABŪ MUḤAMMAD AL ḲASIM AL-. See under CHENERY, T.

HARLEY, T. *Moon Lore*. Ldn. 1885. [V, 101<sup>n</sup>; VI, 100<sup>n</sup>.]

HARRIS, JOSEPH. *The Fables of Pilpay, A Famous Indian Philosopher*: . . . Ldn. 1699. [V, 240.]

[The name of Harris is not on the title-page, but appears at the end of the Dedication.]

HARRIS, J. RENDEL. "The Origin of the Cult of Aphrodite." *Bulletin of the John Rylands Library*. Vol. iii. Manchester. 1916-1917. Pp. 354-381. [III, 153.]

HARRIS, J. RENDEL. *The Ascent of Olympus*. [Four lectures on Greek Mythology.] Manchester. 1917. [III, 153.]

HARRIS, J. RENDEL. See also under CONYBEARE, F. C.

HARRISON, J. E. *Myths of the Odyssey in Art and Literature*. Ldn. 1882. [VI, 282n<sup>6</sup>.]

HARRISON, J. E. *Mythology and Monuments of Ancient Athens . . . with . . . commentary by . . .* Ldn. 1890. [VI, 282n<sup>6</sup>, 283, 283n<sup>1</sup>.]

HARRISON, J. E. *Prolegomena to the Study of Greek Religion*. 2nd edit. Cambridge. 1908. (1st edit. 1903; 3rd edit. 1922.) [I, 15n; VI, 282n<sup>6</sup>.]

HARRISON, J. E. "Odysseus and the Sirens—Dionysiac Boat-races—A Cylix by Nikostenes." *Journal of Hellenic Studies*. Vol. vi. Ldn. 1885. Pp. 19-29. [VI, 282n<sup>6</sup>.]

HARSDÖRFFER, G. P. *Der grosse Schauplatz Lust- und Lehrreicher Geschichte*. Frankfurt. 1660. [II, 296.]

The earliest edition at the Brit. Mus. is 1653. I have not seen the Frankfurt 1660 edition, but Heyse, *Büch. d. d. Nat.-Lit.*, quotes a 1664 Frankfurt edition as the fifth reprint.

HARTLAND, E. S. *The Science of Fairy Tales. An Inquiry into Fairy Mythology*. Ldn. 1891. [I, 168; V, 3n<sup>1</sup>; VI, 135; VIII, 107n, 233n<sup>2</sup>, 233n<sup>3</sup>.]

This forms No. xi of the Contemporary Science Series, edited by Havelock Ellis, while a 2nd edition, nothing to do with the above series, was issued in 1925, with an Introduction by A. A. Milne.

HARTLAND, E. S. *The Legend of Perseus. A Study of Tradition in Story Custom and Belief*. 3 vols. Ldn. 1894, 1895, 1896. The volumes form Nos. 2, 3 and 5 of the Grimm Library. Their separate sub-titles are: Vol. i, The Supernatural Birth. Vol. ii, The Life-Token. Vol. iii, Andromeda. Medusa. [I, 130; II, 70n<sup>2</sup>, 96n<sup>1</sup>, 136n<sup>1</sup>, 153n; III, 204, 227n, 263n<sup>2</sup>; VI, 138; VII, 227n<sup>1</sup>, 240, 240n<sup>1</sup>; IX, 153.]

HARTLAND, E. S. *Ritual and Belief. Studies in the History of Religion*. Ldn. 1914. [V, 177.]

HARTLAND, E. S. "The Forbidden Chamber." *Folk-Lore Journal*. Vol. iii. 1885. Pp. 193-242. [II, 223n<sup>1</sup>.]

HARTLAND, E. S. "The Voice of the Stone of Destiny: An Enquiry into the Choice of Kings by Augury." *Folk-Lore*. Vol. xiv. 1903. Pp. 28-60. [V, 177.]

HARTLAND, E. S. "Life-Token." *Hastings' Ency. Rel. Eth.* Vol. viii. 1915. Pp. 44-47. [I, 130.]

HARTLAND, E. S. "Phallism." *Hastings' Ency. Rel. Eth.* Vol. ix. 1917. Pp. 815-831. [I, 15n; II, 119, 307n<sup>2</sup>.]

- HARVEY, A. J. *Turkish Harems and Circassian Homes*. Ldn. 1871. [II, 163n.]
- HASSAN, SYED SIRAJ UL. *The Castes and Tribes of H.E.H. The Nizam's Dominions*. Vol. i [all published as yet]. Bombay. 1920. [I, 244, 244n<sup>1</sup>, 245n<sup>2</sup>; VIII, 274, 275.]
- HASTIE, W. See under BOSE, S. C.
- HASTINGS, JAMES. *A Dictionary of the Bible dealing with its Language, Literature and Contents*. . . . 4 vols, with a fifth of indexes, maps, etc. Edinburgh. 1900-1904. [VII, 106.]
- HASTINGS, JAMES. *Encyclopædia of Religion and Ethics*. 12 vols. Edinburgh. 1908-1921. Index vol. 1926.  
All articles are to be found under the author's name.
- HAUGHTON, H. L. *Sport & Folk-Lore in the Himalaya*. . . . Ldn. 1913. [III, 182; V, 65.]
- HAVERS, G. See under GREY, EDWARD.
- HAWTHORNE, NATHANIEL. *Mosses from an Old Manse*. Paterson's Shilling Library. New England Novels. Edinburgh. 1883. [II, 297, 297n<sup>1</sup>.]
- HEADLAM, W. *Herodas. The Mimes and Fragments. With Notes by . . . Edited by A. D. Knox*. Cambridge. 1922. [IX, 155.]
- HECKENBACH, J. *De nuditate sacra sacrisque vinculis*. Gieszen. 1911. Forming vol. ix, pt. iii, of *Religions-geschichtliche Versuche und Vorarbeiten*. [IX, 147.]
- HELIODORUS. *Æthiopica*. [II, 62n<sup>1</sup>, 106n<sup>4</sup>; III, 112n<sup>1</sup>; IV, 239n<sup>2</sup>; VI, 51n<sup>1</sup>, 204n<sup>3</sup>; VII, 189n<sup>2</sup>.] See also under UNDERDOWNE, T.
- HEMACHANDRA. See under HERTEL, J., and JACOBI, H.
- HENDERSON, WILLIAM. *Notes on the Folk-Lore of the Northern Counties of England and the Borders*. . . . *With an Appendix on Household Stories by S. Baring-Gould, M.A.* . . . Ldn. 1866. [I, 190; II, 2n<sup>1</sup>, 98n<sup>4</sup>, 104n; III, 150, 195n<sup>1</sup>; IV, 93n<sup>2</sup>; IX, 160.] A revised edition was issued by the Folk-Lore Society in 1879, "with many additional notes by the Author." [VI, 150n.]
- HENRY, ROBERT. *The History of Great Britain*. . . . 6 vols. Ldn. 1771-1793. [VI, 24n.] See further under ANDREWS, J. P.
- HENRY, R. M. "On Plants of the *Odyssey*." *The Classical Review*. Vol. xx. 1906. Pp. 434-436. [VIII, 56n<sup>2</sup>.]  
The article is divided into two parts, the first dealing with *μῶλυ*, and the second with *λωτός*.
- HERBERS or HERBERT. See under BRUNET, J. C., and MONTAIGLON, A. DE.



HERKLOTS, G. A. *Jaffur Shurreef* [Ja'far Sharif]. *Qanoon-e-Islam : Customs of the Mussulmans of India*. Compiled under the direction of, and translated by . . . Madras. 1895. [I, 213; VI, 150<sup>n</sup>; VII, 249, 249<sup>n</sup>.]

A new edition, quoted in the two latter references, appeared in 1921, edited by W. Crooke.

HERMAS, SHEPHERD OF. *Similitudes*. [I, 144<sup>n</sup>.]

The chief modern edition is that of Gebhardt and Harnack, in fasc. iii of their *Patrum Apostolicorum Opera*, Leipzig, 1877. For an English translation see that by C. Taylor, 2 vols., 1903-1906.

HERO OF ALEXANDRIA. *Catoptrica, Pneumatica, Automato-poietica*. [III, 57.]

HERODOTUS. *History*. [V, 245<sup>n</sup>, 252.] See also under GODLEY, A. D., and RAWLINSON, G.

HEROLD, A. F. *Nala et Damayanti*. "Ex Oriente Lux" Series. Vol. viii. Paris. 1923. [IX, 155.]

HEROLT, JOHN. *Sermones discipuli de tempore d'sāctis unacū promptuario exemplar*. . . . Argentine. 1490. (Without pagination—a perfect copy should have 428 leaves.) [I, 169.]

HERRARA, ANTONIO DE. *The General History of the vast Continent and Islands of America commonly call'd the West Indies from the first Discovery thereof*. . . . Translated by John Stevens. 6 vols. Ldn. 1725-1726. [II, 88<sup>n</sup>.]

HERRTAGE, S. J. H. *The Early English Versions of the Gesta Romanorum*. Formerly edited by Sir Frederic Madden for the Roxburghe Club, and now re-edited . . . by . . . The Early English Text Society. Extra Series. No. xxxiii. Ldn. 1879. [I, 44; V, 87<sup>n</sup>, 104<sup>n</sup>, 138<sup>n</sup>; VI, 98<sup>n</sup>, 154<sup>n</sup>, 262<sup>n</sup>; VII, 3<sup>n</sup>, 81<sup>n</sup>.]

HERTEL, J. *Über das Tantrākhyāyika, die kaśmīrische Rezension des Pañcatantra*. Leipzig and Berlin. 1904. [V, 209<sup>n</sup>.]

HERTEL, J. *Das süddliche Pañcatantra. Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α. Herausgegeben von . . .* Leipzig. 1906. Forming Bd. xxiv, No. 5, of *Abhandlungen d. philol.-historischen Klasse d. kgl.-sächsischen Gesell. d. Wissenschaften*. [V, 209<sup>n</sup>, 209<sup>n</sup>.]

HERTEL, J. *Ausgewählte Erzählungen aus Hēmacandras Paṛiśiṣṭaparvan*. Deutsch mit Einleitung und Anmerkungen von . . . Leipzig. 1908. Bibliothek morgenländischer Erzähler. Vol. i. [II, 285<sup>n</sup>; III, 180, 207<sup>n</sup>.]

HERTEL, J. *The Panchatantra. A collection of ancient Hindu tales in the Recension, called Panchakhyānaka, and dated A.D. 1199, of the Jaina monk, Purnabhadra. Critically edited in the original Sanskrit by . . .* 3 vols. Cambridge, Mass. 1908, 1912. The title-page of vol. ii is as follows : *The Panchatantra-Text of Purnabhadra. Critical Introduction and List of Variants by . . .* That of vol. iii is : *The Panchatantra-Text of Purnabhadra and its Relation to Texts of Allied Recensions as shown in Parallel Specimens by . . .* [V, 216<sup>n1</sup>, 217<sup>n1</sup>.]

The above volumes form vols. xi-xiii of the Harvard Oriental Series.

HERTEL, J. *Tantrākhyāyika. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von . . .* 2 vols. Berlin, Leipzig [printed]. 1909. [V, 42<sup>n1</sup>, 43<sup>n2</sup>, 46<sup>n1</sup>, 48<sup>n1</sup>, 49<sup>n1</sup>, 52<sup>n2</sup>, 53<sup>n1</sup>, 55<sup>n2</sup>, 55<sup>n3</sup>, 56<sup>n1</sup>, 59<sup>n2</sup>, 61<sup>n3</sup>, 64, 65, 73<sup>n1</sup>, 75<sup>n1</sup>, 76<sup>n3</sup>, 77<sup>n1</sup>, 98<sup>n1</sup>, 99<sup>n3</sup>, 100<sup>n1</sup>, 101<sup>n1</sup>, 102<sup>n2</sup>, 104<sup>n1</sup>, 106<sup>n1</sup>, 107<sup>n1, 2</sup>, 108<sup>n2</sup>, 109<sup>n2</sup>, 112<sup>n1</sup>, 127<sup>n1</sup>, 130<sup>n1</sup>, 138<sup>n1</sup>, 209<sup>n1, 3</sup>, 211.]

HERTEL, J. *Das Pañcatantra, seine Geschichte und seine Verbreitung. . . .* Leipzig and Berlin. 1914. [V, 55<sup>n2</sup>, 64, 175, 207<sup>n1</sup>, 208, 210, 216, 219, 232-241.]

HERTEL, J. *Kathāratnākara. Das Märchenmeer. Eine Sammlung indischer Erzählungen von Hemaviṣaya. Deutsch von . . .* Meisterwerke Orientalischer Literaturen. Bd. iv, v. München. 1920. [VII, 200<sup>n2</sup>.]

HERTEL, J. *Indische Märchen. Die Märchen der Welt-literatur. Jena. 1921.* [VI, 254<sup>n4</sup>.]

HERTEL, J. *Die zehn Printzen. Ein indischer Roman von Dandin. Vollständig verdeutscht von . . .* 3 vols. Leipzig. 1922. [V, 142<sup>n2</sup> ; VI, 251.]

HERTEL, J. *Kaufmann Tschampaka von Dschinakīrti Pāla und Gōpāla von Dschinakīrti Rātnatschūda von Dschnāna-sāgara. Indische Märchenromane I. Indische Erzähler. Bd. vii. Leipzig. 1922.* [II, 121.]

HERTEL, J. *Pantschākhyāna-Wārtlika. Eine Sammlung volkstümlicher Märchen und Schwänke. Vollständig verdeutsche von . . .* Leipzig. 1923. Forming Bd. vi of the "Indische Erzähler" Series. [IX, 141.]

HERTEL, J. "Die Erzählung von Kaufmann Campaka." *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* Vol. lxxv. Leipzig. 1911. Pp. 425-470. [III, 280 ; V, 186<sup>n1</sup>.]

HERTEL, J. "Ein altindisches Narrenbuch." *Berichte über die Verhandlungen d. kgl. sächsischen Gesell. d. Wissen-*

schaften, philol.-hist. Klasse. Vol. lxiv. Leipzig. 1912. Pp. 1-67. [V, 213, 213<sup>n1</sup>.]

HERTEL, J. "Über die Suvābahuttarikathā." *Festschrift Ernst Windisch zum siebzigsten Geburtstag am 4. Sept. 1914 dargebracht von Freunden und Schülern*. Leipzig. 1914. Pp. 138-152. [II, 286, 286<sup>n1</sup>; III, 62, 180.]

HERTZ, W. *Deutsche Sage im Elsass*. Stuttgart. 1872. [VIII, 107<sup>n</sup>.]

HERTZ, W. *Spielmanns-Buch. Novellen in Versen aus dem zwölften und dreizehnten Jahrhundert*. Zweite verbesserte und vermehrte Auflage. Stuttgart. 1900. (The 1st edit. was issued in 1886.) [VIII, 117<sup>n2</sup>.]

HERTZ, W. "Die Sage vom Giftmädchen." *Aus den Abhandlungen der k. bayer. Akademie der Wiss., I, Cl. xv. Bd. i, Abth.* Munich. 1893. Pp. 91-166. (The separate off-prints are also numbered pp. 1-78.) [II, 286, 286<sup>n2</sup>, 292, 292<sup>n1</sup>, 296, 298, 300.]

HERTZ, W. See also under LEYEN; F. VON DER.

HERVIEUX, L. *Les Fabulistes Latins Depuis le siècle d'Auguste jusqu'à la fin de Moyen âge*. 5 vols. Paris. 1884-1899. The sub-title of vol. v (referred to in the *Ocean*) is: Jean de Capone et ses dérivés. [V, 237.]

HESIOD. *Thegony*. [IV, 212<sup>n1</sup>.]

HEWAT, M. L. *Bantu Folk-Lore*. Cape Town. 1905. [III, 313, 313<sup>n2</sup>.]

The reference in the *Ocean* is to the review of the work by B. C. A. Windle in *Folk-Lore*, vol. xvii, 1906, pp. 248-251.

HICKSON, S. J. *A Naturalist in North Celebes. A Narrative of Travels in Minahassa, the Sangir and Talaut Islands, with notices of the Fauna, Flora and Ethnology of the Districts visited*. Ldn. 1889. [VIII, 231<sup>n10</sup>, 296<sup>n2</sup>, 298<sup>n2</sup>.]

HIEROCLES. See under EBERHARD, A.

HILDEBRAND, WOLFGANG. *Magia Naturalis, das ist, Kunst und Wunderbuch, darinnen begriffen Wunderbare Secreta, Geheimnisse und kunststücke, wie man nemlich mit dem gantzen Menschlichen Körper, fast unerhörte wunderbarliche Sachen, verrichten . . . kan . . . zusammen getragen . . . durch . . .* Leipzig. 1610. (2nd edit., 4 pts., Erfurt, 1611-1612; another similar edit., Jena, 1625.) [II, 296, 300.]

HILDEGARD, ST. See under ST HILDEGARD OF BINGEN, and MIGNE, J. P.

HILKA, A. *Historia Septem Sapientum. Eine bisher unbekannte lateinische Übersetzung einer orientalischen Fassung*

- der Sieben weisen Meister (Mischle Sendabar)*, herausgegeben und erklärt von . . . [Sammlung mittellateinischer Texte. No. 4.] Heidelberg. 1912. [V, 261, 261n<sup>2</sup>.]
- HILLEBRANDT, A. *Rituallitteratur. Vedische Opfer und Zauber*. Grundriss der Indo-Arischen Philologie und Altertumskunde. Vol. iii. Pt. ii. Pp. 149-152. Strassburg. 1897. [IV, 16.]
- HILLEBRANDT, A. "Circumambulatio." *Mitteilungen der schlesischen Gesell. f. Volkskunde*. Vols. xiii-xiv. Breslau. 1911. Pp. 3-8. [IX, 144.]
- HIRANANDA SHASTRI. See under SHASTRI, HIRANANDA.
- HIRT, H. *Die Indogermanen. Ihre Verbreitung, ihre Urheimat und ihre Kultur*. 2 vols. (continuous pagination). Strassburg. 1905, 1907. [III, 319.]
- HIRTH, F. *China and the Roman Orient: Researches into their Ancient and Mediæval Relations as represented in Old Chinese Records*. Leipzig and Munich. [Shanghai printed.] 1885. [I, 104.]
- HIRTH, F., and ROCKHILL, W. W. *Chau Ju-Kua: His work on the Chinese and Arab Trade in the twelfth and thirteenth Centuries, entitled Chu-fan-chü*. Translated from the Chinese and Annotated by . . . and W. W. Rockhill. Imperial Academy of Sciences. St Petersburg. 1911. [I, 241n<sup>1</sup>; VIII, 256n<sup>1</sup>, 303n<sup>2</sup>; IX, 162.]
- HIUEN TSIANG (HSÜAN TSANG, HIOUEN THSANG, YÜAN-TSANG, or YUAN-CHWANG). See under BEAL, SAMUEL.
- HOBBS, THOMAS. *Humane Nature: Or, The fundamental Elements of Policie. Being a Discoverie of the Faculties, Acts, and Passions of the Soul of Man, from their original causes; . . .* By Tho. Hobbs [sic] of Malm[e]bsury. Ldn. 1650. [VII, 253n<sup>1</sup>.]
- HOBBS, THOMAS. *Leviathan, or, The Matter, Form, and Power of a Common-Wealth Ecclesiastical and Civil*. Ldn. 1651. [VII, 253n<sup>1</sup>.]
- The above edition was reprinted with an Essay by W. G. Pogson Smith, Oxford, 1909.
- HOCART, A. M. "Flying through the Air." *The Indian Antiquary*. Bombay. Vol. lii. 1923. Pp. 80-82. [II, 64n<sup>1</sup>.]
- HOCART, A. M. "Phallic Offerings to Hathor." Letter in *Man*, No. 128. Vol. xxvi. No. 10. Oct. 1926. P. 192. (Also in *Man*, No. 92, p. 140.) [IX, 154.]
- HOCK, STEFAN. *Die Vampyrsagen und ihre Verwertung in der deutschen Litteratur*. Forschungen zur neuen Litteraturgeschichte, xvii. Berlin. 1900. [VI, 140.]

- HODSON, T. C. *The Meitheis. With an Introduction by Sir Charles Lyall, K.C.S.I.* . . . Published under orders of the Governments of Eastern Bengal and Assam. Ldn. 1908. [II, 118 ; VIII, 286<sup>n2</sup>.]
- HODSON, T. C. *The Primitive Culture of India.* Lectures delivered in 1922 at the School of Oriental Studies (Univ. of London). James G. Forlong Fund. Vol. i. Roy. As. Soc. Ldn. 1922. [II, 97<sup>n</sup>.]
- HOEY, W. See under OLDENBERG, H.
- HOFFMANN, A. G. "Harem." *Allgemeine Encyklopädie der Wissenschaften und Künste.* Pt. 2. Leipzig. 1828. Pp. 396-408. [II, 163<sup>n</sup>.]
- HOGARTH, D. G. "Carchemish and its Neighbourhood." *Annals of Archaeology and Anthropology.* . . . Vol. ii. 1909. Pp. 165-184. University of Liverpool. [I, 272<sup>n4</sup>.]
- HOLLAND, W. L. *Das Buch der Beispiele der alten Weisen nach Handschriften und Drucken herausgegeben von . . .* Stuttgart. 1860. [V, 238.]
- HOLMES, E. M. "Opium." *Ency. Brit.* 11th edit. Vol. xx. Pp. 130-137. [II, 304<sup>n1</sup>.]
- HOLMES, J. H. *In Primitive New Guinea.* . . . With many illustrations and a map. Ldn. 1924. [VIII, 314<sup>n1</sup>.]
- HOLMSTRÖM, H. *Studier över svanjungfrumotivet i Volundarkvida och annorstädes.* Malmö. 1919. [VIII, 217<sup>n2</sup>, 218, 218<sup>n1</sup>, 223<sup>n3</sup>, 226, 227<sup>n1</sup>.]
- The above work, limited to 440 copies, was a treatise written for the degree of Doctor of Philosophy at Lund University. It contains a second (loose) title-page to this effect, with the printer's name . . . Lund, 1919.
- HOMER. *Iliad.* [II, 218<sup>n4</sup> ; III, 229<sup>n1</sup>, 277 ; IV, 112<sup>n1</sup> ; IX, 9<sup>n1</sup>, 44<sup>n1</sup>.] *Odyssey.* [II, 106<sup>n4</sup>, 217<sup>n2</sup>, 218<sup>n3</sup> ; III, 138<sup>n1</sup>, 208<sup>n1</sup>, 225<sup>n2</sup>, 310, 310<sup>n2</sup> ; IV, 58<sup>n2</sup>, 120<sup>n1</sup>, 151<sup>n2</sup> ; VIII, 56<sup>n2</sup>, 92<sup>n1</sup> ; IX, 9<sup>n1</sup>.]
- HOMES, NATHANIEL. *Dæmonologie, or the Character of the Crying Evils of the Present Times.* . . . The second title-page reads: *Dæmonologie and Theologie.* The First, The Malady, . . . The Second, The Remedy. . . . Ldn. 1650. [V, 201<sup>n</sup>.]
- Both J. Brand and his editors wrongly refer to the above as the work of "N. Home."
- HOOKE, J. D. *The Flora of British India.* . . . Assisted by Various Botanists. 7 vols. Ldn. 1875-1897. [VIII, 7<sup>n2</sup>, 8<sup>n1</sup>.]
- HOOPER, D. "Calisture Wood." *Nature, A Weekly Illustrated Journal of Science.* Vol. lxxxvi. 4th May 1911. Pp. 311, 312. [VII, 107.]

- HOPKINS, E. WASHBURN. "The Sniff-kiss in Ancient India." *Journ. Amer. Orient. Soc.* Vol. xxviii. 1st Half. New Haven, Conn. 1907. Pp. 120-134. [IX, 162.]
- HOPKINS, E. WASHBURN. "Bhairava." Hastings' *Ency. Rel. Eth.* Vol. ii. 1909. Pp. 538, 539. [IV, 225<sup>n2</sup>.]
- HOPKINS, E. W. "Festivals and Fasts (Hindu)." Hastings' *Ency. Rel. Eth.* Vol. v. 1912. Pp. 867-871. [VIII, 19.]
- HOPKINS, E. W. "Family Life and Social Customs as they appear in the Sūtras." *The Cambridge History of India.* Vol. i. 1922. Ch. x. Pp. 227-250. [II, 241.]
- HORACE. *Odes.* [II, 120; IV, 93<sup>n2</sup>; VIII, 40<sup>n1</sup>.] *Satires.* [VIII, 99<sup>n2</sup>.] See further under WICKHAM, E. C.
- HOSE, C. *Natural Man. A Record from Borneo.* With a Preface by Prof. G. Elliot Smith. Ldn. 1926. [VIII, 296<sup>n1</sup>.]
- HOSE, C., and McDOUGALL, W. *The Pagan Tribes of Borneo. A Description of their Physical, Moral and Intellectual Condition, with some Discussion of their Ethnic Relations.* With an Appendix on the Physical Characters of the Races of Borneo by A. C. Haddon. . . . 2 vols. Ldn. 1912. [VIII, 296<sup>n1</sup>.]
- HOUTUM-SCHINDLER, A. "Notes on Marco Polo's Itinerary in Southern Persia." *Journ. Roy. As. Soc.* New Series. Vol. xiii. 1881. Pp. 490-497. [I, 214.]
- HOVORKA, O. VON, and KRONFELD, A. *Vergleichende Volksmedizin. Eine Darstellung volksmedizin. Sitten und Gebräuche* . . . 2 vols. Stuttgart. 1908, 1909. [VI, 140.]
- HOWEY, M. O. *The Horse in Magic and Myth.* Ldn. 1923. [IX, 146.]
- HOWITT, A. W. *The Native Tribes of South-East Australia.* Ldn. 1904. [III, 151.]
- HUBER, E. "Études de Littérature Bouddhique." *Bull. de l'École Française d'extrême Orient.* Vol. iv. 1904. Pp. 698-726. [IX, 160.]
- HUGHES, T. P. "Ḥarīm or Hareem." *A Dictionary of Islam, being a Cyclopædia of the Doctrines, Rites, . . .* Ldn. 1885. Pp. 163-167. [II, 163<sup>n</sup>.]
- HULME, W. H. *Peter Alphonse's Disciplina Clericalis (English Translation) from the Fifteenth Century Manuscript F. 172.* Western Reserve University Bulletin. Vol. xxii. May 1919. Cleveland, Ohio. [V, 87<sup>n1</sup>; VI, 272<sup>n3</sup>.]
- HÜLSEN, C. "Engyon." Pauly-Wissowa's *Real-Encyclopädie.* Vol. v. Pt. ii. Col. 2568. [IX, 154.]

HULTZSCH, E. *South-Indian Inscriptions, Tamil and Sanskrit. . . . Edited and Translated by . . .* 3 vols. Madras. 1890-1916. Archæological Survey of India. [I, 155<sup>n1</sup>, 247<sup>n1</sup>.]

Vol. i is New Series, vol. iii. Subsequently the New Imperial Series took its place and vol. ii became N. Imp. Ser., vol. x, and vol. iii, N. Imp. Ser., vol. xxix. The different parts have dates up to 1916.

HULTZSCH, E. "Tirumalai Rock Inscriptions of Rajendra-Chola I." *Epigraphia Indica and Record of the Arch. Surv. Ind.* Vol. ix. Calcutta. 1907-1908. Pp. 229-233. [I, 155<sup>n1</sup>.]

HUNT, MARGARET. *Grimm's Household Tales. With the Author's Notes. Translated from the German and Edited by . . . With an Introduction by Andrew Lang, M.A.* Bohn's Standard Library. 2 vols. Ldn. 1884. [I, 98<sup>n</sup>; III, 76, 104<sup>n2</sup>, 105<sup>n</sup>; V, 66.]

See also under Grimm, J. L. C. and W., *Kinder- und Hausmärchen*.

HUNT, ROBERT. *Popular Romances of the West of England; or the Drolls, Traditions, and Superstitions of old Cornwall.* Ldn. 1865. (Other editions 1871 and 1881.) [I, 191; IV, 93<sup>n2</sup>.]

HUNTER, W. W. *Orissa; or, the Vicissitudes of an Indian Province under Native and British Rule.* 2 vols. Ldn. 1872. [I, 242<sup>n1</sup>.]

HUNTER, W. W. *A Statistical Account of Assam.* 2 vols. Ldn. 1879. [VIII, 284<sup>n5</sup>.]

The districts dealt with in the vols. are as follows: 1. Kamrup, Darrang, Nowgong, Sibsagar and Lakhimpur; 2. Goalpara (inc. Eastern Dwaras), the Garo Hills, the Naga Hills, the Khasi and Jaintia Hills, Sylhet and Cachar.

HURGRONJE, C. SNOUCK. *Mekka. I. Die Stadt und ihre Herren; II. Aus dem heutigen Leben.* [With Atlas.] Haag. 1888-1889. [III, 329.]

HURGRONJE, C. SNOUCK. *The Achehnese.* Translated by the late A. W. S. O'Sullivan, . . . with an Index by R. J. Wilkinson. . . . Leyden and London. 1906. [VIII, 293<sup>n2</sup>, 294<sup>n1</sup>, 294<sup>n2</sup>.]

HUTT, A. G. "Chinese Zoological Myths," note in section headed, "Notes and Queries." *The Folk-Lore Journal.* Vol. vii. Jan.-Dec. Ldn. 1889. Pp. 318, 319. [VIII, 231<sup>n3</sup>.]

HUTTON, J. H. *The Angami Nagas, with some Notes on Neighbouring Tribes. With Maps and Illustrations.* Published by direction of the Assam Government. Ldn. 1921. [VIII, 284<sup>n2</sup>.]

HUTTON, J. H. *The Sema Nagas. With Maps, and Illustrations and a Foreword by Henry Balfour, M.A., . . .* Published by direction of the Assam Government. Ldn. 1921. [VIII, 284<sup>n1</sup>.]

HUTTON, J. H. "Folk-Tales of the Angāmi Nāgas of Assam, II." *Folk-Lore*. Vol. xxvi. No. 1. 1915. Pp. 82-88. (Continued from vol. xxv, p. 498.) [III, 105<sup>n</sup>.]

HUTTON, J. H. See also under MILLS, J. P., *Ao Nagas and Lhota Nagas*; and SMITH, W.C.

HYGINUS. *Fabulæ*. See Schmidt's edition, 1872. [I, 190; VI, 282, 282<sup>n4</sup>; VII, 227<sup>n2</sup>.]

HYLTÉN-CAVALLIUS, G. O., and STEPHENS, G. *Svenska Folk-Sagor och Äfventyr*. Efter muntlig öfverlemning Samlade och Utgifna af . . . 2 vols. Stockholm. 1844-1849 (date on verso of title-page and end of Preface). [VI, 291, 291<sup>n2</sup>.] See also under STEPHENS, G., and CAVALLIUS, H.

A selection of the above work appeared as follows :—

*Svenska Folksagor . . . med handteckningar af Egron Lundgren*. Stockholm. 1875.

It contains only thirteen stories and has no notes.

IBBETSON, D. See under ROSE, H. A.

IBN AL-BAYTAR (EBN BAITHAR). See under SONTHEIMER, J. VON.

IBN BATŪTA (MUḤAMMAD IBN 'ABD ALLĀH). *Voyages d'Ibn Batoutah, Texte Arabe, accompagné d'une Traduction par C. Deffrémery et le Dr B. R. Sanguinetti*. Collection d'ouvrages Orientaux publiée par la Société Asiatique. 4 vols. Paris. 1853-1858. Index vol. 1859. [IX, 141.]

IBN QUTAIBA. *Mukhtalif al-ḥadīth*. Ed. Cairo. 1326. [VI, 63, 66.]

IKEN, C. J. L. *Touti Nameh. Eine Sammlung persischer Märchen von Nechshebi. Deutsche Uebersetzung von . . . Mit einem Anhang von demselben, und von J. G. L. Kosegarten*. Stuttgart. 1822. [VI, 272<sup>n1</sup>, 275<sup>n3</sup>, 275<sup>n5</sup>, 276<sup>n3</sup>; VII, 222<sup>n4</sup>, 241<sup>n3</sup>.]

Catalogued in the Brit. Mus. under Muhammed Khudāvand Kādīrī.

ILG, B. *Maltesische Märchen und Schwänke*. Aus dem Volksmunde gesammelt von . . . 2 vols. Leipzig. 1906. [VIII, 107<sup>n</sup>.]

The work appears also under the title : *Beiträge zur Volkskunde*. Im Auftrag d. Vereins f. Sächsische Volkskunde hrsg. von Prof. Dr E. Mogk, Heft 2 and 3.

IMBRIANI, V. *La Novellaia Milanese: esempi e panzane lombarde raccolte nel Milanese*. Bologna. 1872. [III, 76.]



IM THURN, E. "Piper methysticum in Betel-Chewing." *Man.* Vol. xxii. No. 4. April 1922. P. 57. [VIII, 311, 311n<sup>2</sup>.]

'INĀYATU-'LLĀH. *Bahār-i-Dānish*. [I, 25, 43, 162n<sup>1</sup>.] See further under SCOTT, JONATHAN.

IRVINE, WILLIAM. *Storia Do Mogor or Mogul India, 1653-1708. By Niccolao Manucci, Venetian. Translated with Introduction and Notes by . . .* 4 vols. Ldn. 1907, 1908. Indian Texts Series. [I, 238n<sup>2</sup>; VIII, 268n<sup>2</sup>.]

IRVINE, WILLIAM. See also under BLOCHMANN, H.

ISIDORE OF SEVILLE (ISIDORUS HISPALENSIS). *Originum sive Etymologiarum libri xx*. [V, 201n.]

The above was the last of Isidore's works, and was written between 622 and 633. It was corrected by his friend Braulion.

ISSAVERDENS, J. *Uncanonical Writings of the Old Testament found in the Armenian MSS. of the Library of St Lazarus*. Venice. 1901. [VI, 74n.]

I-TSING. See under BEAL, SAMUEL.

IVENS, W. G. *Melanesians of the South-east Solomon Islands*. Ldn. 1927. [IX, 167.]

IYENGAR, K. RANGASWAMI. *The Kāma-Sūtra (or the Science of Love) of Sri Vātsyāyana*. Punjab Sanskrit Book Depot. Lahore. 1921. [I, 234n<sup>2</sup>; V, 193.]

'IZZAT ULLĀH, SHAYKH. *Gul-i-Bakāwalī or Rose of Bakāwalī*. [I, 43; VI, 60; VII, 224, 224n<sup>1</sup>.]

The above work is included in Clouston's *A Group of Eastern Romances* . . . (q.v.)

JACOBI, H. *Hemachandra's Sthavirāvalīc(h)arita or Parisīṣṭa-parvan, being an Appendix of the Trishasti-sālāka-purushac(h)arita*. Edited by . . . Bibliotheca Indica Series of the Asiatic Society of Bengal. Calcutta. 1883. [I, 39n<sup>1</sup>, 121n<sup>2</sup>; II, 283n<sup>2</sup>.]

JACOBI, H. *Ausgewählte Erzählungen in Māhārāshṭrī*. Leipzig. 1886. [I, 224, 226; VII, 217, 219.]

JACOBI, H. "Das Kālakācārya-Kathānakam." *Zeitschrift der Deutschen Morgenländischen Gesellschaft*. Vol. xxxiv. Leipzig. 1880. Pp. 247-318. [VI, 230n<sup>1</sup>.]

JACOBI, H. "On Sulasā." *Indian Antiquary*. Vol. ix. 1880. P. 28. [IV, 69n<sup>1</sup>.]

JACOBI, H. "Agastya (or Agasti)." *Hastings' Ency. Rel. Eth.* Vol. i. 1908. Pp. 180, 181. [VI, 44n.]

JACOBI, H. "Ages of the World (Indian)." *Hastings' Ency. Rel. Eth.* Vol. i. 1908. Pp. 200-202. [IV, 240n<sup>1</sup>.]

JACOBI, H. "Chakravartin." Hastings' *Ency. Rel. Eth.* Vol. iii. 1910. Pp. 336, 337. [VIII, 72n.]

JACOBI, H. "Cosmogony and Cosmology (Indian)." Hastings' *Ency. Rel. Eth.* Vol. iv. 1911. Pp. 155-161. [I, 10n<sup>3</sup>; IV, 21n<sup>1</sup>.]

JACOBI, H. "Cow (Hindu)." Hastings' *Ency. Rel. Eth.* Vol. iv. 1911. Pp. 224-226. [II, 240, 241.]

JACOBI, H. "Daitya." Hastings' *Ency. Rel. Eth.* Vol. iv. 1911. Pp. 390-392. [I, 200.]

JACOBI, H. See also under MEYER, J. J.

JACOBS, J. *The Earliest English Version of the Fables of Bidpai*, "The Morall Philosophie of Doni" by Sir Thomas North, . . . Now again edited and induced by . . . Ldn. 1888. [V, 220, 235, 241.]

JACOBS, J. *The Fables of Aesop as first printed by William Caxton in 1484 with those of Avian, Alfonso and Poggio now again edited and induced by . . .* 2 vols. Ldn. 1889. [I, 101n<sup>1</sup>, 171.]

The sub-title to vol. i is "History of the Æsopic Fable," and that to vol. ii, "Text and Glossary." They form vols. iv and v of the *Bibliothèque de Carabas* Series.

JACOBS, J. *Painter's Palace of Pleasure*. Edited . . . 3 vols. Ldn. 1890. [V, 267.]

JACOBS, JOSEPH. *Indian Fairy Tales Selected and Edited by . . . Illustrated by John D. Batten*. Ldn. 1892. [I, 46n<sup>2</sup>, 101n<sup>1</sup>, 132.]

The above work consists of stories from the *Jātakas*, the *Katha-sarit-sāgara*, the *Pañchatantra*, and from the collections of Frere, Steel, Temple, Stokes, Day, Knowles, etc. Jacobs should be pitied, rather than blamed, for his idiotic remarks about Somadeva on p. 230.

JÄDE, HEINRICH. *Aus dem Morgenlande, Their-Novellen nach Bidpai*. Leipzig. 1859. [V, 241.]

JA'FAR SHARĪF. See under HERKLOTS, G. A.

JAGANATHA, PANDITA. *The Story of Nala and Damayanti. An Indian Legend, Preserved in the Archives of Hindoostan; Translated from the Sanskrit into English Prose, to which is added Explanatory Notes by . . .* St Louis, Mo. [1881.] [IV, 292.]

JAGOR, F. "Berichte über verschiedene Völkerstämme in Vorderindien." *Zeitschrift für Ethnologie*. Vol. xxvi. Berlin. 1894. Pp. 61-93. [II, 166.]

JAHN, A. *Die Mehri-Sprache in Südarabien*. (Süd-arabische Expedition 3.) Vienna. 1902. [VIII, 227n<sup>3</sup>.]

[JAMES I, KING OF GREAT BRITAIN AND IRELAND.] *Dæmonologie, in forme of a Dialogue, Divided into three Bookes.* Edinburgh. 1597. [VI, 24n.]

Two reprints were issued in London, 1603. Both have the name of the author on the title-page: "Written by the high and mightie Prince, James by the grace of God King of England, Scotland, France, and Ireland, Defender of the faith, etc."

The work was reprinted as the first part of No. ix of the "Bodley Head Quartos," 1924, under the title *King James the First Dæmonologie* (1597). . . .

JARRETT, H. S. See under BLOCHMANN, H.

JARRETT, THOMAS. *Nalopākhyānam, or, The Tale of Nala; containing the Sanskrit Text in Roman Characters, followed by A Vocabulary . . . and a Sketch of Sanskrit Grammar.* New Edition Revised. Cambridge. 1882. [IV, 292.]

JASTROW, MORRIS. *The Religion of Babylonia and Assyria.* Vol. ii. of "Handbooks on the History of Religions" Series. Boston. 1898. [II, 61n<sup>1</sup>; VI, 133, 134.]

JAYAKAR, A. S. G. *Ad-Damîrî's Hayât Al-Hayawân (A Zoological Lexicon).* Translated from the Arabic by . . . 2 vols. London and Bombay. 1906, 1908. [I, 103.]

JEBB, R. C. ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ. *The Characters of Theophrastus. An English Translation from a Revised Text with Introduction and Notes.* New Edition, edited by J. E. Sandys, Litt.D. Ldn. 1909. (1st edit. 1870.) [II, 98<sup>4</sup>; IV, 94n.]

JENSEN, P. *Assyrisch-Babylonische Mythen und Epen von . . . Keilinschriftliche Bibliothek. Sammlung von assyrischen und babylonischen Texten in Umschrift und Übersetzung.* (In Verbindung mit . . . Dr P. Jensen . . . herausgegeben von E. Schrader.) 6 vols. Berlin. 1889-1900. (See vol. vi., pp. 125, 127.) [I, 274n<sup>1</sup>.]

JERDON, T. C. *The Birds of India; being a natural history of all the birds known to inhabit Continental India . . .* 2 vols. Calcutta. 1862-1864. [VI, 71n<sup>3</sup>.]

Vol. ii is in two parts, the second of which is sometimes found bound up as vol. iii. The pagination is continuous throughout the whole of vol. ii.

JETHABHAI, G. *Indian Folk-Lore (Being a collection of tales illustrating the customs and manners of the Indian people).* Limbdi. 1903. [V, 64.]

JEVONS, F. B. See under SCHRADER, O.

JOHN OF BROMYARD. See under BROMYARD, JOANNES DE.

JOHN OF CAPUA. *Directorium vitæ humanæ . . .* [V, 220, 238.] See further under DERENBOURG, J.

- JOHNS, C. H. W. "Notes on the Code of Hammurabi." *American Journ. Semitic Languages*. Vol. xix. Chicago. 1902-1903. Pp. 96-107. [I, 271n<sup>1</sup>.]
- JOHNS, C. H. W. "Babylonian Law." *Ency. Brit.* 11th edit. Vol. iii. Pp. 115-121. [I, 270n<sup>1</sup>.] "Law (Babylonian)." *Hastings' Ency. Rel. Eth.* Vol. vii. 1914. Pp. 817-823. [I, 270n<sup>1</sup>.]
- JOHNSON, F. *Hitopadeśa, or Salutary Counsels of Vishnu-sarman*. London, Hertford. 1847. [IV, 173n<sup>1</sup>; V, 210; VI, 279n<sup>1</sup>.]
- JOHNSON, W. *Folk-Memory, or the Continuity of British Archæology*. . . . Oxford. 1908. [II, 167.]
- JOHNSTON, H. H. *The Uganda Protectorate*. 2 vols. Ldn. 1902. [II, 199n.]
- JOHNSTONE, P. DE LACY. *The Raghwança. The Story of Raghū's Line. By Kālidāsa*. Ldn. 1902. [VI, 3n<sup>1</sup>.]
- JOLLY, J. *Recht und Sitte (Einschliesslich Der Einheimischen Litteratur. Grundriss der Indo-Arischen Philologie und Altertumskunde (Ency. Indo-Aryan Research). Bd. ii. Heft 8. Herausgegeben von G. Bühler. Strassburg. 1896. [II, 163n; VII, 26; VIII, 196n.]*
- JOLLY, J. *Medicin. Grundriss der Indo-Arischen Philologie und Altertumskunde (Ency. Indo-Aryan Research). Bd. iii. Heft 10. Herausgegeben von G. Bühler. Strassburg. 1901. [II, 310n<sup>3</sup>; IX, 144.]*
- JOLLY, J. "Disease and Medicine (Hindu)." *Hastings' Ency. Rel. Eth.* Vol. iv. 1911. Pp. 753-755. [III, 59n.]
- JOLLY, J. "Fate (Hindu)." *Hastings' Ency. Rel. Eth.* Vol. v. 1912. Pp. 790-792. [IV, 182.]
- JOLLY, J., and SCHMIDT, R. *Arthaśāstra of Kauṭilya. A New Edition by . . . The Punjab Sanskrit Series. No. 4. Lahore: The Punjab Sanskrit Book Depot. 1923. [II, 277n<sup>1</sup>.] See also under KAUṬILYA and SHAMA SASTRI, R.*
- JONES, C. C. (Jun.) *Negro Myths from the Georgia Coast, told in the Vernacular by . . . Boston & New York. 1888. [IX, 159.]*
- JONES, JOHN WINTER. See under BADGER, G. P.
- JONES, WILLIAM. *Hitopadesa of Vishnu Sarman*. Calcutta. 1870. [V, 210.]
- JONES, W. H., and KROFF, L. *Folk-Tales of the Magyars, collected by Kriza, Erdélyi, Pap, and others. Translated and Edited with Comparative Notes by . . . Folk-Lore Society. Ldn. 1889. [VI, 292n<sup>1</sup>.]*
- JOSEPHUS, FLAVIUS. *Antiquitates Judaicae* (Ἰουδαϊκὴ Ἀρχαιολογία). [I, 145n<sup>1</sup>.]

JOSEPHUS, FLAVIUS. *Bellum Judaicum* (Περὶ τοῦ Ἰουδαϊκοῦ πολέμου). [III, 154.]

JOYCE, T. A. *Mexican Archæology. An Introduction to the Archæology of the Mexican and Mayan Civilizations of Pre-Spanish America.* Ldn. 1914. [II, 309<sup>n1</sup>.]

"Handbooks to Ancient Civilizations" Series.

JOYCE, T. A. See also under DAMES, M. LONGWORTH, and JOYCE, T. A.

JÜLG, B. *Kalmükische Märchen. Die Märchen des Siddhi-Kür, aus dem Kalmükischen übersetzt.* Leipzig. 1866. [I, 20<sup>n</sup>, 25, 227; III, 56, 62, 63, 75, 182, 204; VI, 242<sup>n2</sup>, 264, 269<sup>n2</sup>; VII, 235<sup>n2</sup>; VIII, 59<sup>n3</sup>.]

The above work contains the first thirteen stories of Siddhi-Kür only. They have all (twenty-three—see below) been freely translated into English by Miss Busk, *Sagas from the Far East*, 1873, while the first thirteen (the above work) appear in Coxwell's *Siberian and Other Folk-Tales*, p. 175 et seq.

JÜLG, B. *Mongolische Märchen-Sammlung. Die Neun Märchen des Siddhi-Kür nach der ausführlicheren redaction und die geschichte des Ardschi-Bordschi Chan. Mongolisch mit deutscher uebersetzung und Kritischen anmerkungen.* Innsbruck. 1868. [III, 182; V, 63<sup>n1</sup>, 153<sup>n1</sup>; VI, 242<sup>n2</sup>, 248; VIII, 228<sup>n4</sup>.]

This volume contains stories Nos. xiv-xxiii of Siddhi-Kür and one story from Arji-Borji Khan.

JULIEN, STANISLAS. *Mémoires sur les Contrées Occidentales, traduit du Chinois, en l'an 648, par Hiouen-Thsang, et du Chinois en Français.* 2 vols. Paris. 1857-1858. [I, 84<sup>n2</sup>.]

JULIEN, STANISLAS. *Les Avadânas, Contes et Apologues Indiens . . . suivis de Fables, de Poésies et de Nouvelles Chinoises.* 3 vols. Paris. 1859. [I, 26; V, 67<sup>n2</sup>, 67<sup>n3</sup>, 68<sup>n1</sup>, 69<sup>n2</sup>, 70<sup>n1</sup>, 70<sup>n2</sup>, 71<sup>n2</sup>, 71<sup>n3</sup>, 72<sup>n1</sup>, 84<sup>n1</sup>, 92<sup>n1</sup>, 92<sup>n2</sup>, 93<sup>n1</sup>, 94<sup>n1</sup>, 94<sup>n2</sup>, 102<sup>n2</sup>, 105<sup>n1</sup>, 111<sup>n2</sup>, 114<sup>n1</sup>, 115<sup>n1</sup>, 116<sup>n1</sup>, 116<sup>n2</sup>.]

JUNGBAUER, G. *Märchen aus Turkestan und Tibet.* Jena. 1923. [VIII, 107<sup>n</sup>.]

JUVENAL. *Satires.* [I, 218.]

KADEN, W. *Unter den Olivenbäumen Süditalische Volksmärchen nacherzählt.* Leipzig. 1880. [I, 26, 101<sup>n1</sup>; II, 5<sup>n1</sup>, 190<sup>n1</sup>; III, 48<sup>n1</sup>, 187<sup>n3</sup>, 218<sup>n1</sup>, 238; V, 62<sup>n2</sup>; VI, 16<sup>n</sup>.]

KAINDL, R. F. "Zauberglaube bei den Rutenen in der Bukowina und Galizien." *Globus, Illustrierte Zeitschrift für Länder- und Völkerkunde.* Vol. lxi. Braunschweig. 1892. Pp. 279-282. [III, 151.]

- KALHAṆA. *Rājataranṅinī*. [VII, 244.] See further under STEIN, M. A.
- KĀLIDĀSA. *Sakuntala*. [II, 144<sup>n1</sup>.] *Vikramorvaśī*. [II, 245, 257-259; III, 25<sup>n2</sup>, 84<sup>n1</sup>.] *Raghuvamśa*. [VI, 3<sup>n1</sup>; IX, 157.] *Kumāra Sambhava*. [I, 5<sup>n3</sup>; VI, 3<sup>n1</sup>.] *Mālavikāgnimitra*. [VII, 2<sup>n1</sup>.]
- KĀLIDĀSA. See also under GRIFFITH, R. T. H. (*Birth of War God*); JOHNSTONE, P. DE LACY (*Raghuvamśa*); TAWNEY, C. H. (*Mālavikāgnimitra*).
- KALLAS, O. "Achtzig Märchen der Ljutziner Esten." *Verhandlungen d. gelehrten Estnischen Gesellschaft*. Vol. xx. Pt. ii. Pp. 87-400. Jurjew (Dorpat). 1900. [III, 34<sup>n</sup>.]
- KALYĀNA MALLA. *The Ananga-Ranga*. [I, 236; II, 10<sup>n</sup>; V, 193-195.] See also under [BURTON, R. F., and ARBUTHNOT, F. F.].
- KANNY LALL DEY. See under DEY, KANNY LALL.
- KAPADIA, S. A. See under BARNETT, L. D., *Hindu Gods and Heroes*.
- KAUL, PANDIT GOVIND. See under STEIN, A., and GRIERSON, G. A.
- KAUṬILYA (CHĀNAKYA, or VISHṆUGUPTA). *Arthaśāstra*. [II, 283<sup>n1</sup>; VII, 15<sup>n3</sup>, 218, 218<sup>n1</sup>; IX, 143.] See also under JOLLY, J., and SCHMIDT, R.; and SHAMA SASTRI, R.
- KAVIRAJ KUNJA LAL BHISHAGRATNA. See under BHISHAGRATNA.
- KAVIRATNA, K. U. C. G. See under SEN, K. N. N.
- KEATE, GEORGE. *An Account of the Pelew Islands situated in the Western Part of the Pacific Ocean. Composed from the Journals and Communications of Captain Henry Wilson, and some of his Officers, who, in August 1783, were there shipwrecked in "The Antepole," a packet belonging to the Honourable East India Company*. 2nd edit. Ldn. 1788. [VIII, 306<sup>n1</sup>.]
- KEIGHTLEY, THOMAS. *Tales of Popular Fictions; their Resemblance, and Transmission from Country to Country*. Ldn. 1834. [III, 204.]
- KEIGHTLEY, THOMAS. *The Fairy Mythology, illustrative of the Romance and Superstition of various Countries; by . . .* New Edition, revised and greatly enlarged. Bohn's Antiquarian Library. Ldn. 1850. (1st edit. 1828.) [VI, 136.]
- KEITH, A. B. *Classical Sanskrit Literature*. "Heritage of India" Series. Calcutta and London. 1923. [I, 93.]

- KEITH, A. B. *The Sanskrit Drama in its Origin, Development, Theory & Practice*. Oxford. 1924. [VII, 237<sup>n2</sup>; VIII, 17<sup>n1</sup>; IX, 160.]
- KEITH, A. B. "The Game of Dice." *Journ. Roy. As. Soc.* July 1908. Pp. 823-828. [II, 232<sup>n</sup>.]
- KEITH, A. B. "OM." *Hastings' Ency. Rel. Eth.* Vol. ix. 1917. Pp. 490-492. [IV, 176<sup>n1</sup>.]
- KEITH, A. B. "Ordeal (Hindu)." *Hastings' Ency. Rel. Eth.* Vol. ix. 1917. Pp. 522-524. [VIII, 196<sup>n</sup>.]
- KEITH, A. B. See also under MACDONELL, A. A.
- KEITH-FALCONER, I. G. N. *Kalilah and Dimnah on the Fables of Bidpai . . . with an English Translation of the Later Syriac Version*. Cambridge. 1885. [V, 219, 242.]
- KELLER, A. v. See under AYRER, J.
- KELLER, H. A. *Li Romans de Sept Sages. . . Herausgegeben von . . .* Tübingen. 1836. [I, 171; III, 82<sup>n2</sup>; V, 79<sup>n3</sup>.]
- KELLER, H. A. *Dyocletianus Leben von Hans von Büchel, Herausgegeben von . . .* Quedlinburg and Leipzig. 1841. *Bibliothek der gesammten deutschen Nat.-Lit.* Vol. xxii. [V, 79<sup>n3</sup>.]
- KELLGREN, H. *Nala och Damayanti. En indisk dikt ur Mahâbhârata från originalet öfversatt och med förklarande noter försedd af . . .* Helsingfors. 1852. [IV, 292.]
- KEMP, J. See under SCHOPENHAUER, A.
- KENNEDY, J. "The Prehistoric Aryans and the Kings of Mitani." *Journ. Roy. As. Soc.* Oct. 1909. Pp. 1107-1119. [I, 198.]
- KENNEDY, MICHAEL. *Notes on Criminal Classes in the Bombay Presidency, with Appendices regarding some Foreign Criminals, who occasionally visit the Presidency, including Hints on the Detection of Counterfeit Coin*. Bombay. 1908. [I, 246<sup>n1</sup>; II, 185<sup>n</sup>.]
- KENNEDY, P. *The Fireside Stories of Ireland*. Dublin. 1875. [III, 76.]
- There is no copy of this work in the Brit. Mus. Library.
- KERBAKER, M. *Storia di Nalo : episodio del Mahabharata tradotto in 8<sup>a</sup> rima da . . .* Torino. 1878. [IV, 292.]
- KHĀFĪ KHĀN. See under ELLIOT, H. M.
- KILLIS CAMPBELL. See under CAMPBELL, KILLIS.
- KINCAID, C. A. *Tales of King Vikrama*. Oxford Univ. Press. 1921. [VI, 226, 226<sup>n4</sup>.]
- KING, GEORGE. See under DUTT, UDOY CHAND.

KIRBY, W. F. "The Forbidden Doors of the Thousand and One Nights." *Folk-Lore Journal*. Vol. v. 1887. Pp. 112-124. [II, 224n.]

KIRTIKAR, K. R. "The Use of Saffron and Turmeric in Hindu Marriage Ceremonies." *Journ. Anth. Soc. Bombay*. Vol. ix. 1913. Pp. 439-454. [VIII, 18.]

The above paper is supplementary to that on the same subject by W. Dymock, *q.v.*

KLAUBER, E. *Assyrisches Beamtentum nach Briefen aus der Sargonidenzeit*. Leipziger Semitische Studien. Bd. v. Heft 3. Leipzig. 1910. [III, 329.]

KLINKERT, H. C. *Pandja-Tandaren of de geschiedenis van Galilah en Daminah. Een keur van Oostersche fabelen, uit het Maleisch vertaald door*. . . . Bommel. 1870. [V, 237.]

KNATCHBULL, W. *Kalila and Dimna, or the Fables of Bidpai, translated from the Arabic*. Ldn. 1819. [I, 62n<sup>1</sup>.]

KNEBEL, J. "Amulettes javanaises." *Tijdschrift voor Indische Taal-, Land- en Volkenkunde*. Vol. xl. Batavia. 1898. Pp. 497-507. [III, 151.]

KNIGHT, R. PAYNE. *An Account of the Remains of the Worship of Priapus, lately existing at Isernia*. . . . Ldn. 1786. [I, 14n.]

KNOTT, J. "The Origin of Syphilis." *New York Medical Journal*. 31st Oct. 1908. [II, 308n<sup>2</sup>.]

KNOTT, J. "Origin of the Custom of Salutation after Sneezing." *St Louis Medical Review*. Vol. liv. 1906. Pp. 382-387. [III, 315.]

KNOWLES, J. H. *A Dictionary of Kashmiri Proverbs and Sayings*. Bombay, Calcutta, London, 1885. [IV, 48; V, 64, 65.]

A collection of ninety-one fables, legends, etc., illustrating proverbs.

KNOWLES, J. H. *Folk-Tales of Kashmir*. Ldn. 1888. (2nd edit. 1893.) Trübner's Oriental Series. [I, 46n<sup>2</sup>, 95n<sup>2</sup>, 131; II, 124, 193n<sup>1</sup>; V, 65, 281; VI, 60.]

Nine of the above sixty-four stories, which comprise the collection, appeared in the *Ind. Ant.*, vols. xiv, xv and xvi.

KNOX, A. D. See under HEADLAM, W.

KOEPPEN, C. F. *Die Religion des Buddha und Ihre Entstehung*. 2 vols. Berlin. 1857. [V, 153n<sup>1</sup>.]

KOHL, J. G. *Kitchi-Gami: Wanderings round Lake Superior*. Ldn. 1860. [VIII, 228n<sup>3</sup>.]

KOHLER, J., PEISER, F. E., and UNGNAD, A. *Hammurabi's Gesetz*. 5 vols. Leipzig. 1904-1911. [I, 270n<sup>1</sup>.]

This work is an almost complete text-book for the study of Babylonian law.



KÖHLER, R. *Kleinere Schriften hsg. von J. Bolte.* 3 vols. Weimar. 1898-1900. [IX, 142, 143.]

1. Zur Märchenforschung. 2. Zur erzählenden Dichtung des Mittelalters.
3. Zur neueren Literaturgeschichte, Volkskunde und Wortforschung.

KÖHLER, R. "Ueber J. F. Campbell's Sammlung gälischer Märchen." *Orient und Occident.* Vol. ii. 1864. Pp. 98-126, 294-331, 486-506, 677-690. [I, 129, 157<sup>n</sup>; III, 124<sup>n</sup>, 237, 272<sup>n</sup>.]

KÖHLER, R. See also under GONZENBACH, L.

KONOW, STEN. *The Aryan Gods of the Mitani People.* Royal Frederik University, Christiania. Pubs. Indian Institute. No. 1. 1921. [VI, 3<sup>n</sup>.]

KONOW, STEN. "The Home of Paisācī." *Zeitschrift d. Deutschen Morgenländischen Gesellschaft.* Vol. lxiv. Leipzig. 1910. Pp. 95-118. [I, 92.]

KONOW, STEN. "Rajasekhara on the Home of Paisaci." *Journ. Roy. As. Soc.* April 1921. Pp. 244-246. [I, 93.]

KONRAD OF WÜRZBURG. See under HAGEN, F. H. v. D., *Gesammtabenteuer.*

KOPP, HERMANN. *Die Alchemie in älterer und neuerer Zeit. Beitrag zur Culturgeschichte.* 2 vols. Heidelberg. 1886. [III, 162<sup>n</sup>.]

KOSEGARTEN, J. G. L. *Pantschatantrum sive quinque-partitum de moribus exponens. Ex codicibus manuscriptis edidit, commentariis criticis auxit.* . . . Bonnæ ad Rhenum. 1848-1849. [V, 216.]

KOSEGARTEN, J. G. L. See under IKEN, C. J. L.

KRAPPE, A. H. "The Myth of Balder. A Study in Comparative Mythology." *Folk-Lore.* Vol. xxxiv. 1923. Pp. 184-215. [VI, 1<sup>n</sup>.]

KRAPPE, A. H. "The Valkyries." *The Modern Language Review.* Vol. xxi. No. 1. Jan. 1926. Pp. 55-73. [VIII, 224<sup>n</sup>, 225<sup>n</sup>, 226<sup>n</sup>.]

KREMER, A. VON. *Ægypten. Forschungen über Land und Volk während eines zehnjährigen Aufenthalts.* . . . 2 vols. Leipzig. 1863. [III, 329.]

KREMNITZ, M. *Rumänische Märchen.* Leipzig. 1883. [VI, 292<sup>n</sup>.]

KRETSCHMER, P. W. *Neugriechische Märchen. Herausgegeben von . . .* Jena. 1917. [IX, 141, 142.]

Forming part of the "Die Märchen der Weltliteratur" Series.

KRIZA, J. *Vadrózsák.* Kolozsvártt. 1863. [VI, 292<sup>n</sup>.]

KROEGER, A. E. *The Lay of Our Lady. Translated from the German of Frauenlob, with explanatory notes.* (I.e. Heinrich von Meissen's *Cantica Canticorum*.) St Louis, U.S.A. [1877.] [II, 292<sup>n3</sup>.] See also under ETTMÜLLER, L.

KROM, N. J., and ERP, T. VON. *Beschrijving van Barabudur samengesteld door.* . . . 3 vols. (vol. iii in two parts). 's-Gravenhage. 1920. [VI, 283, 283<sup>n5</sup>.]

KRONFELD, A. See under HOVORKA, O. VON, and KRONFELD, A.

KRÖNINGSSVÄRD, C. G. *Nordiskt Sago-Bibliothek, eller Mythiska och Romantiska Forntids-Sagor, utgifna af* . . . 5 pts. Fahlun. 1834. [IX, 142.]

The *Halfs Saga* appears in vol. i, pt. 2, No. 4, pp. 5-47. The incident of the laughing "marmannill," or "sea-man," occurs on p. 13.

KROPF, L. See under JONES, W. H., and KROPF, L.

KSHEMENDRA. *Brihat-kathā-mañjarī.* [I, 236, 237; V, 211-213; VI, 2<sup>n1</sup>, 26<sup>n2</sup>, 173<sup>n1</sup>, 225, 225<sup>n2</sup>, 225<sup>n4</sup>; VII, 64; IX, 116.]

KSHEMENDRA. *Samayamātrikā.* [I, 236.] See further under LANGLE, LOUIS DE, and MEYER, J. J.

KSHEMENDRA. See also under LANGLE, LOUIS DE; MEYER, J. J.

KUBARY, J. S. *Ethnographische Beiträge zur Kenntnis des Karolinen Archipels.* Leyden. 1895. [VIII, 306<sup>n1</sup>.]

KUHN, A. *Die Herabkunft des Feuers und des Göttertranks.* Berlin. 1859. [I, 76<sup>n2</sup>; II, 252<sup>n1</sup>; IV, 145<sup>n2</sup>; V, 29<sup>n1</sup>, 111<sup>n2</sup>.]

A New Edition was issued at Gütersloh in 1886, edited by E. Kuhn. It forms vol. i of *Mythologische Studien*.

KUHN, A. *Sagen, Gebrauche und Märchen aus Westfalen.* 2 vols. Leipzig. 1859. [I, 26, 77<sup>n1</sup>; III, 132<sup>n</sup>, 152, 187<sup>n3</sup>, 227<sup>n</sup>; VI, 23<sup>n2</sup>, 36<sup>n1</sup>, 93<sup>n1</sup>, 136, 149<sup>n1</sup>; VII, 120<sup>n2</sup>; VIII, 56<sup>n2</sup>, 69<sup>n1</sup>.]

KÚNOS, IGNAZ. *Türkische Volksmärchen aus Stambul.* Leiden. 1905. [VIII, 227<sup>n4</sup>.]

This collection contains fifty-one tales.

KÚNOS, IGNAZ. "Osmanische Volksmärchen" (Schluss.). *Ungarische Revue mit Unterstützung der Ungarischen Akademie der Wissenschaften herausgegeben von Paul Hunfalvy und Gustav Heinrich.* Vol. viii. Leipzig, Berlin and Vienna. 1888. Pp. 435-441. [VIII, 227<sup>n4</sup>.]

Before 1880 the above periodical was known as *Literarische Berichte aus Ungarn.* . . .

KUTTNER, B. *Jüdische Sagen und Legenden für jung und alt, gesammelt und wiederzählt von* . . . 3 Bdchn. Frankfurt am Main, 1902-1904. [IX, 144.]

- LABUAN, THE LORD BISHOP OF. "On the Wild Tribes of the North-West Coast of Borneo." *Transactions of the Ethnological Society of London*. Vol. ii. New Series. Ldn. 1863. Pp. 24-34. [VIII, 231<sup>n</sup>.]
- LACÔTE, F. *Essai sur Guṇādhya et la Brhathathā suivis du Texte Inédit des chapitres xxvii a xxx du Nepāla-Māhātmya*. Paris. 1908. [V, 211; IX, 94, 95, 100, 101, 117, 118, 118<sup>n</sup>.]
- LA FONTAINE, JEAN DE. *Fables*. [I, 26, 27; III, 250; V, 64, 73<sup>n</sup>, 91<sup>n</sup>, 102<sup>n</sup>, 106<sup>n</sup>, 132<sup>n</sup>, 135<sup>n</sup>.] *La Vie d'Ésope le Phrygien* (usually prefixed to the *Fables*). [III, 250.] *Contes et Nouvelles*. [I, 20<sup>n</sup>, 165; III, 33<sup>n</sup>; V, 11<sup>n</sup>.]
- LAISTNER, L. *Rätsel der Sphinx. Grundzüge einer Mythen-geschichte*. 2 vols. Berlin. 1889. [II, 299<sup>n</sup>.]
- LĀL, R. B. H. "Human Sacrifice in Central India." *Man in India*. Ranchi. Vol. i. No. 1. March 1921. Pp. 57-66. [I, 116<sup>n</sup>.]
- LĀL, RAI BAHADUR HĪRA. See under RUSSELL, R. V.
- LAMBERT, L. "Contes Populaires du Languedoc." *Revue des Langues Romanes*. 3rd Series. Vol. xiii (i.e. vol. xxvii of the whole collection). Paris. 1885. Pp. 184-193. [III, 34<sup>n</sup>.]
- LAMI, GIOVANNI. *Novelle Letterarie Pobblicate in Firenze*. 1750. Vol. xv, cols. 209-224, 225-240, 257-272 and 273-288. [IV, 166<sup>n</sup>.]
- LAMI, V. See under FORTEGUERRI, SER GIOVANNI.
- LANCEREAU, É. "Extraits du Bétāl-patchisî." *Journal Asiatique*. Série iv. Vol. xviii, pp. 15-36, 366-410; vol. xix, pp. 333-365. Paris. 1851-1852. [VI, 226; VII, 268.]
- LANDES, A. *Contes et Légendes Annamites*. Saigon. 1886. [VIII, 231<sup>n</sup>.]
- The collection consists of one hundred and twenty-seven tales and twenty-two "Contes pour rire."
- LANE, E. W. *The Thousand and One Nights, commonly called in England The Arabian Nights' Entertainments, a new Translation from the Arabic with copious notes by . . .* 3 vols. Ldn. 1839-1841. [I, 81<sup>n</sup>.]
- LANE, E. W. *An Account of the Manners and Customs of the Modern Egyptians. . . .* Fifth Edition . . . edited by Edward Stanley Poole. Ldn. 1860. [I, 217; II, 163<sup>n</sup>; III, 308, 308<sup>n</sup>; VII, 224<sup>n</sup>; VIII, 196<sup>n</sup>.]
- LANE, E. W. *Arabian Society in the Middle Ages; studies from the Thousand and One Nights*. Edited by his grand-nephew, Stanley Lane-Poole. . . . Ldn. 1883. [I, 81<sup>n</sup>.]

- LANG, ANDREW. *Custom and Myth*. 2nd edit. Revised. Ldn. 1885. (1st edit. 1884; New impression, 1910.) [VI, 135.]
- LANG, ANDREW. See also under ROMILLY, H. H.; ROTH, HENRY LING.
- LANG, A., LEAF, W., and MYERS, E. *The Iliad of Homer, done into English Prose by . . .* Globe Edition. Ldn. 1912. (1st edit. 1882. Most recent revised edition, 1925.) [III, 277.]
- LANGLE, LOUIS DE. *Le Bréviaire de la Courtisane par Ksemendra (XI<sup>e</sup> siècle). Les Leçons de l'Entremetteuse par Damadaragapta (VIII<sup>e</sup> siècle).* Traduits en français pour la première fois. . . . Les Maîtres de l'Amour. Le Livre d'Amour de l'Orient, Quatrième Partie. Bibliothèque des Curieux. Paris. 1900. [I, 236n<sup>2</sup>, 236n<sup>5</sup>.]
- LANGMANTEL, V. *Hans Schiltberger's Reisebuch nach der Nürnberger handschrift herausgegeben von . . .* Bibliothek des Litterarischen Vereins in Stuttgart. Vol. clxxii. Tübingen. 1885. [II, 279n<sup>1</sup>.]
- An English translation was published by the Hakluyt Society in 1879 under the title : *The Bondage and Travels of Johann Schiltberger, a Native of Bavaria, in Europe, Asia and Africa, 1396-1427*. Trans. by J. B. Telfer; with Notes by Prof. P. Bruun. The reference to poison grass and water will be found on p. 23.
- LANMAN, C. R. *Atharva-Veda Samhitā. Translated, with a Critical and Exegetical Commentary, by William D. Whitney. Revised and brought nearer to completion and edited by . . .* 2 vols. Harvard Oriental Series. Vols. vii and viii. Cambridge, Mass. 1905. [IV, 263.]
- LANMAN, C. R. See under EDGERTON, FRANKLIN, *Vikrama's Adventures*, and WHITNEY, W. D.
- LARMINIE, W. *West Irish Folk-Tales and Romances*. Collected and Translated by . . . With Introduction and notes, and Appendix containing specimens of the Gaelic originals phonetically spelt. Ldn. 1898. [VIII, 107n.]
- A previous edition has been issued in "The Camden Library" in 1893. The pagination is the same in both editions.
- LARSEN, K. H. C. *Andersen i Tekst og Billeder*. Copenhagen. 1925. [VI, 293.]
- LAS CASAS. See under CASAS, F. B. DE LAS.
- LASCH, R. "Die Finsternisse in der Mythologie und im religiösen Brauch der Völker." *Archiv für Religionswissenschaft*. Vol. iii. Tübingen and Leipzig. 1900. Pp. 97-152. [IX, 146.]

LASSEN, CHRISTIAN. *Anthologia Sanskritica*. Bonnæ ad Rhenum. 1838. [VI, 261, 261<sup>n</sup>, 273.]

LASSEN, C. *Indische Alterthumskunde*. 4 vols. Bonn, Leipzig and London. 1847-1862. [VII, 106.]

LATINI, BRUNETTO. See under CHABAILLE, P., and D'ANCONA, A.

LA TOUCHE, T. H. D. *A Bibliography of Indian Geology and Physical Geography, with An Annotated Index of Minerals of Economic Value*. Published by order of the Government of India. Geological Survey of India. 2 vols. Calcutta. 1917, 1918. [VIII, 65<sup>n</sup>, 96<sup>n</sup>.]

Vol. i (or pt. i, as it is called) is a Bibliography of the utmost importance. Vol. ii (pp. 490) is the accompanying account of all the minerals, modestly called by La Touche "an annotated index." References to articles on moonstone by A. K. Coomaraswamy occur in pt. i, p. 102 *et seq.*

LAWRENCE, R. MEANS. *The Magic of the Horse-Shoe, with Other Folk-Lore Notes*. Ldn. Cambridge, Mass. [Printed]. [1898.] [III, 309<sup>n</sup>.]

LAWRENCE, W. R. *The Valley of Kashmîr*. Ldn. 1895. [II, 232<sup>n</sup>.]

LAWSON, J. C. *Modern Greek Folklore and Ancient Greek Religion. A Study in Survivals*. Cambridge. 1910. [VIII, 218<sup>n</sup>.]

LEAF, W. See under LANG, A.; LEAF, W., and MYERS, E.

LEBER, C.; SALGUES, J. B.; et COHEN, J. *Collection des Meilleurs Dissertations, Notices et Traités Particuliers relatifs à l'Histoire de France . . . par . . .* 20 vols. 1826-1838.

Vol. viii, 1826, contains:

"De l'Origine de l'Usage des Souhais en Faveur de ceux qui éternuent. Par Morin." Pp. 371-389. [III, 309<sup>n</sup>.]

LÉCLUSE. See under L'E(s)CLUSE, CHARLES DE.

LEDERBOGEN, W. "Duala-Märchen." *Afrikanische Studien*. Redigirt von Dr C. Velten und Prof. Dr J. Lippert. *Mittheilungen des Seminars für Orientalische Sprachen an der Königlichen Friedrich Wilhelms-Universität zu Berlin*. Vol. v. Pt. iii. Berlin. 1902. Pp. 118-148. [VIII, 227<sup>n</sup>.]

LEDERLINI, J. H. See under BRISSON, B.

LEE, A. C. *The Decameron, Its Sources and Analogues*. Ldn. 1909. [I, 44, 148<sup>n</sup>, 171; II, 10<sup>n</sup>, 76<sup>n</sup>, 114<sup>n</sup>; III, 44<sup>n</sup>, 118<sup>n</sup>, 127; IV, 166<sup>n</sup>, 183; V, 275; VI, 271, 271<sup>n</sup>; VII, 204.]

LEEMANS, C. *Bôro-Boedoer op het Eiland Java, afgebeeld door en onder toezigt van F. C. Wilsen, met toelichtenden en venklarenden tekst naar de geschreeven en gedrukte verhandeligen van F. C. Wilsen, J. F. G. Brumund en andere Bescheiden bewerkt, en uitgegeven op last van Zijne*

- Excellentie den Minister van Kolonien.* 3 vols. (8vo and atlas folio). Leyden. 1837. [VI, 283n<sup>4</sup>.]
- LEGER, L. *Recueil de Contes populaires Slaves.* Paris. 1882. [I, 26, 101n<sup>1</sup>.]
- LEGER, L. "Le Voleur Avisé (variante Russe)." *Mélusine*. Vol. i. Paris. 1878. Cols. 136, 137. [I, 27.]
- LE GRAND D'AUSSY, P. J. P. *Fabliaux ou Contes, du XII<sup>e</sup> et du XIII<sup>e</sup> Siècle, Fables et Roman du tems. . . . Nouvelle Edition, augmentée d'une Dissertation sur les Troubadours.* 5 vols. Paris. 1781. [I, 165, 169 ; II, 113n<sup>1</sup> ; III, 82n<sup>2</sup>.]
- The second reference in the *Ocean* is to the tale "Le Chevalier à la Trappe," to be found in vol. iii, pp. 157-166, with analogues on pp. 166, 167.
- LEGUAT, FRANÇOIS. See under OLIVER, PASFIELD.
- LELAND, C. G. *The Algonquin Legends of New England, or Myths and Folk Lore of the Micmac, Passamaquoddy, and Penobscot Tribes.* Boston. 1884 [printed Cambridge, Mass.]. A simultaneous edition also appeared in London. [VIII, 228n<sup>8</sup>.]
- LENORMANT, F. *Chaldean Magic: its Origin and Development. Translated from the French. With Considerable Additions by the Author and Notes by the Editor.* Ldn. [1877.] [II, 61n<sup>1</sup>, 69n<sup>3</sup>, 189n<sup>1</sup>.]
- LENORMANT, F. *La Grande-Grèce, Paysages et Histoire: Littoral de la Mer Ionienne.* (Vol. iii, *La Calabre*.) 3 vols. Paris. 1881-1884. [VII, 206, 206n<sup>2</sup>, 208.]
- L'E(S)CLUSE, CHARLES DE. *Aromatum, et simplicium aliquot medicamentorum apud indos nascentium historia: ante biennium quidem Lusitanica lingua per Dialogos conscripta, D. Garcia ab Horto, Proregis Indie Medico, auctore: Nunc verò primum Latina facta, & in Epitomen contracta à Carolo Clusio Atrebate.* Antverpiæ, Ex officina Christophori Plantini, 1567. [II, 302n<sup>1</sup> ; VIII, 245.] See also under BRIGANTI, A.
- LEUMANN, E. *Das Aupâpatika Sâtra erstes Upânga der Jaina.* Einleitung, Text und Glossar. *Abhandlungen für die Kunde des Morgenlandes herausgegeben von der Deutschen Morgenlandischer Gesellschaft.* Bd. viii. No. 2. Leipzig. 1883. [VIII, 254n<sup>3</sup>.]
- LEUMANN, ERNST. See under TAWNEY, C. H., *Kathâkoça*.
- LÉVÊQUE, EUGÈNE. *Les Mythes et Les Légendes de L'Inde et la Perse dans Aristophane, Platon, Aristote, Virgile, Ovide, Tite Live, Dante, Boccace, Arioste, Rabelais, Perrault, La Fontaine.* Paris. 1880. [I, 26, 84n<sup>2</sup>, 189n ; II, 152n<sup>1</sup> ; III, 9n<sup>1</sup> ; IV, 150n<sup>1</sup> ; V, 11n<sup>1</sup>, 91n<sup>1</sup>, 132n<sup>2</sup>, 133n, 135n.]

LÉVI, ISRAEL. "Une Fable de la Fontaine & Les Contes Orientaux." *Mélusine*. Vol. ii. Paris. 1886-1887. Cols. 541-545. [VII, 203<sup>n4</sup>.]

LÉVI, SYLVAIN. *La Légende de Nala et Damayanti. Traduite, avec Introduction, Notes et Vocabulaire par . . .* Bois dessinés et gravés par Andrée Karpelès. Les Classiques de l'Orient. Vol. i. Paris. 1920. [IX, 155.]

LÉVI, SYLVAIN. "La Brihatkathāmañjarī de Kshemendra." *Journal Asiatique*. Huitième Série. Tom. vi. Paris, 1885, pp. 397-479; *ditto* Tom. vii, 1886, pp. 178-222. [V, 212; VI, 225<sup>n2</sup>.]

LEWIN, L. *Ueber Areca Catechu, Chavica Betle und das Betelkauen*. Mit zwei lithographirten Tafeln. Stuttgart. 1889. [VIII, 237<sup>n1</sup>, 315<sup>n1</sup>.]

This is a monograph of 100 pages, containing important references to the custom of betel-chewing. It appears to be very scarce. In the Brit. Mus. Library it is bound up in a volume, "Tracts on Botany," 1888-1910. The number is 07028, i, 15.

LEWIN, L. "Die Pfeilgifte. Historische und experimentelle Untersuchungen." *Archiv für pathologische Anatomie und Physiologie und für klinische Medizin*. Bd. cxxxvi, Berlin, 1894, pp. 83-126, 403-443; and Bd. cxxxviii, Berlin, 1896, pp. 283-346. [II, 279.]

LEWIN, T. H. *The Wild Races of South-Eastern India*. Ldn. 1870. [I, 82<sup>n</sup>.]

LEWIS, A. S. See also under CONYBEARE, F. C.

LEWIS, G. CORNEWALL. *Babrii Fabulæ Æsopææ. E Codice Manuscripto Partem Secundam*. Ldn. 1859. [V, 135<sup>n1</sup>.]

LEWIS, J. P. "Note on the Story of Rhampsinitus." *The Orientalist*. Vol. iii. Pts. vii and viii. Kandy, Ceylon. 1888. Pp. 148, 149. [V, 255<sup>n1</sup>.]

LEYEN, F. VON DER. *Indische Märchen. Übertragen von . . .* Halle. 1898. Bibliothek der Gesamtlitteratur des In- und Auslandes. [VI, 225<sup>n1</sup>.]

LEYEN, F. VON DER. *Gesammelte Abhandlungen von Wilhelm Hertz herausgegeben von . . .* Stuttgart and Berlin. 1905. [VI, 74<sup>n</sup>.]

LEYEN, F. VON DER, and ZAUNERT, P. *Die Märchen der Weltliteratur. Neugriechische Märchen*. Jena. 1917. [VIII, 107<sup>n</sup>.]

LI, THE SHAMAN HWUI. See under BEAL, SAMUEL.

LIBÁŇSKÝ, J. *Nal a Damajanti. Báje Indická česky vypravuje. v. Olomonci*. 1875. [IV, 292.]

- LIDZBARSKI, M. *Geschichten und Lieder aus den neu-aramäischen Handschriften der Königlichen Bibliothek zu Berlin*. Beiträge zur Volks- und Völkerkunde. Vol. iv. Weimar. 1896. [III, 76, 280.]
- LIEBICH, B. *Sanskrit-Lesebuch. Zur Einführung in die altindische Sprache und Literatur*. Leipzig. 1905. [IX, 155.]
- LIEBRECHT, F. *John Dunlop's Geschichte der Prosadichtungen oder Geschichte der Romane, Novellen, Märchen u.s.w. Aus dem Englischen übertragen und vielfach vermehrt und berichtet*. Berlin. 1851. [I, 24n<sup>1</sup>, 44, 66n<sup>1</sup>, 97n<sup>2</sup>, 103, 137n<sup>1</sup>, 145n<sup>1</sup>, 166; II, 6n<sup>2</sup>, 39n<sup>2</sup>, 127n<sup>2</sup>; III, 82n<sup>2</sup>, 285n<sup>1</sup>; IV, 129n, 132n<sup>1</sup>, 145n<sup>1</sup>, 145n<sup>2</sup>; V, 13n<sup>1</sup>, 87n<sup>1</sup>, 111n<sup>2</sup>, 162n<sup>1</sup>, 186n<sup>2</sup>; VI, 204n<sup>3</sup>, 280n<sup>2, 3, 4</sup>.]
- LIEBRECHT, F. *Des Gervasi von Tilbury Otia Imperialia. In einer Auswahl neu herausgegeben und mit Anmerkungen begleitet von . . .* Hanover. 1856. [VI, 281.]
- LIEBRECHT, F. *Zur Volkskunde. Alte und neue Aufsätze*. Heilbronn. 1879. [I, 13n<sup>3</sup>, 14n, 26, 39n<sup>2</sup>, 191; II, 39n<sup>2</sup>, 106n<sup>4</sup>, 131n<sup>1</sup>; III, 20n<sup>1</sup>, 44n<sup>1</sup>, 131n<sup>3</sup>, 187n<sup>3</sup>, 210n<sup>3</sup>, 225n<sup>2</sup>, 231n<sup>1</sup>; IV, 93n<sup>2</sup>; V, 80n<sup>2</sup>, 93n<sup>1</sup>, 100n<sup>1</sup>, 102n<sup>2</sup>, 111n<sup>2</sup>, 121n<sup>2</sup>, 127n<sup>1</sup>, 132n<sup>2</sup>, 135n, 201n; VI, 15n<sup>3</sup>, 122n<sup>1</sup>; VIII, 233n<sup>1</sup>.]
- LIEBRECHT, F. "Beiträge zum Zusammenhang indischer und europäischer Märchen und Sagen." *Orient und Occident*. Göttingen. 1860. Vol. i. Pp. 116-136. [V, 92n<sup>2</sup>.]
- LIEBRECHT, F. "Merlin." *Orient und Occident*. Vol. i. Pp. 341-344. [I, 46n<sup>2</sup>.]
- LIEBRECHT, FELIX. "Amor und Psyche—Zeus und Semele—Purūravas und Urvaci." *Zeitschrift für Vergleichende Sprachforschung auf dem gebiete des Deutschen, Griechischen und Lateinischen*. Heraus. von Dr Adalbert Kuhn. Vol. xviii. Berlin. 1869. Pp. 56-66. [VIII, 232n<sup>7</sup>.]
- LIMBURG-BROUWER, P. A. S. VAN. See under VAN LIMBURG-BROUWER, P. A. S.
- LING ROTH. See under ROTH, H. LING.
- LINSCHOTEN, J. H. VAN. See under BURNELL, A. C.
- LITH, P. A. VAN DER; SPAAN, A. J.; and FOKKENS, F. *Encyclopaëdie van Nederlandsch—Indië met medewerking van Verschillende Ambtenoren, Geleerden en officieren samengesteld door. . .* 4 vols. 's Gravenhage - Leiden. [1895-1905.] [VIII, 318n<sup>1</sup>.]
- LIVINGSTONE, DAVID. *The Last Journals . . .* 2 vols. 1874. [I, 217.]
- LIVY [TITUS LIVIUS]. *Ab urbe condita libri* (also called *Historiæ and Annales*). [II, 277; IV, 23n<sup>2</sup>; VI, 24n.]



LLOYD, A. See under CHAMBERLAIN, B. H.

LOEB, E. M. "The Blood Sacrifice Complex." *Memoirs of the Anthropological Association*. No. 30. Menasha, Wis. 1923. (Pp. 40.) [IV, 65n.]

LOMBARDI, P. B. *La Divina Commedia di Dante Alighieri corretta, spiegata, edifesa dal . . .* 3 vols. Roma. 1820-1822. [VIII, 100n.]

LONGFELLOW, H. W. *Flowers*. [VI, 9n<sup>1</sup>.]

LONGHURST, A. H. *Hampi Ruins Described and Illustrated*. Madras. 1917. [IV, 261, 268.]

LONGWORTH DAMES. See under DAMES, M. LONGWORTH.

LOTT, E. *The English Governess in Egypt. Harem Life in Egypt and Constantinople*. 4th edit. Ldn. 1867. [II, 163n.]

LOW, C. E. *Central Provinces. District Gazetteers. Balaghat District*. Vols. A and B. (Descriptive and Statistics.) Allahabad. 1917. [III, 101n.]

The reference to barbers occurs on pp. 197, 198.

LOW, HUGH. *Sarawak: Its Inhabitants and Productions; being Notes During a Residence in that Country with H.H. The Rajah Brooke*. Ldn. 1848. [VIII, 298n<sup>1</sup>.]

LUBER, A. *Der Vetālapañcaviṃśatī oder Fünfundzwanzig Erzählungen eines Dämon. Erster Teil. Nach Çividāsa's Redaction aus dem Sanskrit übersetzt, mit Einleitung, Anmerkungen und Nachweisen von . . . Görz*. 1875. [V, 265.]

LUCAN [MARCUS ANNÆUS LUCANUS]. *Pharsalia*. [II, 62n<sup>1</sup>.]

LUCIAN [Λουκιανός]. *The Ass (Lucius sive Asinus)*. [VI, 56n<sup>2</sup>.] *De Dea Syria*. [I, 275, 276; II, 169; III, 167n<sup>3</sup>, 327, 328.] *Demonax*. [V, 136n<sup>3</sup>.] *Dialogues of the Courtesans* ('Εταιρικοὶ διάλογοι). [I, 140n<sup>1</sup>.] *Hermotimus*. [III, 82n<sup>2</sup>; VI, 133n.] *Philopseudes (The Liar)*. [I, 77n<sup>1</sup>; III, 40n<sup>2</sup>.] *Vera Historia*. [II, 193n<sup>1</sup>, 219n<sup>3</sup>.] See also under FOWLER, H. W. and F. G.

LUCKENBILL, D. D. "The Temple Women of the Code of Hammurabi." *Amer. Journ. Semitic Lang.* Vol. xxxiv. Chicago. Oct. 1917-July 1918. Pp. 1-12. [I, 271n<sup>1</sup>.]

LUCRETIUS. *De Rerum Natura*. [I, 190.]

LUCRETIUS. See under MUNRO, H. A. J.

LÜDERS, H. *Das Würfelspiel im alten Indien*. Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Klasse. New Series. Vol. ix. Berlin. 1907. [II, 232n.]

- LUMHOLTZ, CARL. *Through Central Borneo. An Account of Two Years' Travel in the Land of the Head-Hunters between the years 1913 and 1917.* 2 vols. New York. 1920. [VIII, 298n<sup>1</sup>.]
- LYALL, CHARLES. See under GURDON, P. R. T., HODSON, H. C., and STACK, EDWARD.
- LYALL, C. J. *Translations of Ancient Arabian Poetry, chiefly Præ-Islamic, with an Introduction and Notes by . . .* Ldn. 1885. [III, 278.]
- LYON, A. P. "Notes on the Gogodara Tribe of Western Papua." *Journ. Roy. Anth. Inst.* Vol. lvi. 1926. Pp. 329-359. [VIII, 313n<sup>2</sup>.]
- LYON, D. G. "The Consecrated Women of the Hammurabi Code." *Studies in the History of Religions presented to Crawford Howell Toy by pupils, colleagues and friends.* New York. 1912. Pp. 341-360. [I, 271n<sup>2</sup>.]
- MACCULLOCH, J. A. *The Childhood of Fiction: A Study of Folk Tales and Primitive Thought.* Ldn. 1905. [I, 109n<sup>1</sup>, 130; II, 108n, 194n, 202n<sup>1</sup>, 224n, 253; III, 204, 227n, 238, 253n<sup>1</sup>; V, 128n; VIII, 233n<sup>3</sup>.]
- MACCULLOCH, J. A. "Austerities." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. Pp. 225-235. [III, 21n.]
- MACCULLOCH, J. A. "Cakes and Loaves." *Hastings' Ency. Rel. Eth.* Vol. iii. 1910. Pp. 57-61. [I, 15n.]
- MACCULLOCH, J. A. "Cannibalism." *Hastings' Ency. Rel. Eth.* Vol. iii. 1910. Pp. 194-209. [IX, 75n<sup>1</sup>.]
- MACCULLOCH, J. A. "Covenant." *Hastings' Ency. Rel. Eth.* Vol. iv. 1911. Pp. 206-209. [VI, 133.]
- MACCULLOCH, J. A. "Hand." *Hastings' Ency. Rel. Eth.* Vol. vi. 1913. Pp. 492-499. [III, 152n.]
- MACCULLOCH, J. A. "Horns." *Hastings' Ency. Rel. Eth.* Vol. vi. 1913. Pp. 791-796. [III, 188n.]
- MACCULLOCH, J. A. "Nose." *Hastings' Ency. Rel. Eth.* Vol. ix. 1917. Pp. 396-399. [III, 314, 314n<sup>4</sup>.]
- MACCULLOCH, J. A. "Serpent Worship (Introductory and Primitive)." *Hastings' Ency. Rel. Eth.* Vol. xi. 1920. Pp. 399-411. [I, 203, 204; II, 307n<sup>2</sup>.]
- MACCULLOCH, J. A. "Vampire." *Hastings' Ency. Rel. Eth.* Vol. xii. 1921. Pp. 589-591. [VI, 137.]
- MACDONALD, D. B. "Wahm in Arabic and its Cognates." *Journ. Roy. As. Soc.* Oct. 1922. Pp. 505-521. [VI, 66.]
- MACDONALD, D. B. "The Earlier History of the Arabian Nights." *Journ. Roy. As. Soc.* July 1924. Pp. 353-397. [VI, 62; VII, 225n<sup>2</sup>.]

MACDONALD, JAMES. "East Central African Customs." *Journ. Anth. Inst.* Vol. xxii. Ldn. 1893. Pp. 99-122. [II, 198<sup>n1</sup>.]

MACDONELL, A. A. *Vedic Mythology*. Grundriss der Indo-Arischen Philologie und Altertumskunde (Ency. Indo-Aryan Research). Bd. iii. Heft 1. A. Herausgegeben von G. Bühler. Strassburg. 1897. [II, 240, 252<sup>n1</sup>; VI, 3<sup>n1</sup>.]

MACDONELL, A. A. *A History of Sanskrit Literature*. Ldn. 1909. [II, 45<sup>n4</sup>, 242; VI, 227.]

This forms vol. ix of "Short Histories of the Literature of the World" Series, edited by Edmund Gosse, LL.D.

MACDONELL, A. A., and KEITH, A. B. *Vedic Index of Names and Subjects*. Indian Text Series. 2 vols. Ldn. 1912. [I, 3<sup>n1</sup>, 56<sup>n</sup>, 93, 205, 232<sup>n1</sup>; VII, 10<sup>n2</sup>.]

MACLAGAN, E. See under ROSE, H. A.

MACLEAN, A. J. "Chastity (Christian)." *Hastings' Ency. Rel. Eth.* Vol. iii. 1910. Pp. 491-494. [III, 172<sup>n2</sup>.]

MACLER, F. *La Version Arménienne de l'Histoire des Sept Sages de Rome, mise en Français par . . .* Paris. 1919. [V, 266<sup>n4</sup>.]

MACNAGHTEN, W. H. *Principles of Hindu and Mohammedan Law republished from the Principles and Precedents of the Same, by the late Sir . . . and edited by H. H. Wilson*. Leipzig. 1860. [I, 87.]

MAÇOUDI or MAS'AUDI. See under MEYNARD, C., BARBIER DE, ET COURTEILLE, PAVET DE.

MADDEN, F. See under HERRTAGE, S. J. H.

MĀDHAVA ĀCHĀRYA. See under COWELL, E. B., and GOUGH, A. E.

MAGNUS, ALBERTUS. "Ejusdem Alberti Magni de Mirabilibus Mundi feliciter incipit." *De Secretis Mulierum. Item De Virtutibus Herbarum Lapidum et Animalium*. Amstelodami. 1669. [II, 299, 299<sup>n3</sup>.]

The Brit. Mus. has not this edition, those of 1643 and 1655 being the nearest.

MAGNÚSSON, E. See under ÁRNASON, JÓN.

MAILLI, CHEVALIER DE. See under BOLTE, J., and FISCHER, H. (French version.)

MAIN, JOHN [*i.e.* MRS E. W. PARSONS]. *Religious Chastity: an Ethnological Study*. New York. 1913. [I, 279.]

MAJOR, R. H. *India in the Fifteenth Century. Being a Collection of Narratives of Voyages to India, in the Century Preceding the Portuguese Discovery of the Cape of Good Hope, from Latin, Persian, Russian, and Italian Sources*.

. . . Hakluyt Society. Ldn. 1857. [Issued for 1858.]  
[I, 248<sup>n</sup>; VIII, 257.]

The volume forms No. xxii of the First Series and contains the following :  
1. Voyage of Abd-er-Razzak. 2. Travels of Nicolò Conti. 3. Travels of Athanasius Nikitin. 4. Journey of Hieronimo di Santo Stefano. Each section has a separate enumeration.

MAKHLIS OF ISPAHĀN. See under DERVISH MAKHLIS OF ISPAHĀN.

[MALCOLM, J.] *Sketches of Persia from the Journals of a Traveller in the East*. 2 vols. Ldn. 1828. [III, 76; VII, 203<sup>n</sup>.]

MALIK MUHAMMAD DĪN. *The Bahāwalpur State*. Lahore. 1908. [II, 167.]

MALLA, KALYĀṆA. See under [BURTON, R. F., and ARBUTHNOT, F. F.], *Ananga-Ranga*.

MALLERY, G. *Introduction to the Study of Sign Language among the North American Indians, as illustrating the Gesture of Speech of Mankind*. Smithsonian Institute, Bureau of Ethnology. Washington. 1880. [IX, 143.]

MANDELSLO, J. ALBERT DE. See under DAVIES, JOHN.

MANDEVILLE, JEHAN DE. ("Sir John . . .") See under HALLIWELL, J. O.

MANING, F. E. (*p.s.* PAKEHA MAORI). *Old New Zealand*. Ldn. 1863. [IX, 154.]

MAŃKOWSKI, LEO VON. *Der Auszug aus dem Pañcatantra in Kshemendras Brīhatkathāmañjarī*. Leipzig. 1892. [V, 212.]

MANNING, C. *Ancient and Mediæval India*. 2 vols. Ldn. 1869. [II, 155<sup>n</sup>.]

MANU. See under BÜHLER, J. G.

MANUCCI, NICCOLAO. See under IRVINE, WILLIAM.

MANUEL, T. P. *The Khirud-Ofroz: Translated from the Oordoo into English*. . . . Calcutta. 1861. (Reprinted Lucknow, 1892.) [V, 240.]

MANWARING, A. *Marathi Proverbs, collected and translated by . . .* Oxford. 1899. [V, 55<sup>n</sup>.]

MAPES, GUALTERUS (*i.e.* WALTER MAP). *De Nugis Curialium*. See the edition by T. Wright for the Camden Society. 1841. [III, 210<sup>n</sup>; V, 80<sup>n</sup>; VI, 122<sup>n</sup>.]

MARCEL, J. J. *Contes du Cheykh Êl-Mohdy, traduits de l'Arabe, d'après le Manuscrit Original*. 3 vols. Paris. 1832, 1833. [I, 81<sup>n</sup>.]

MARCO POLO. See under MARSDEN, W., and YULE, H.

MARETT, R. R. See under WHITE, W. G.

MARGARET OF NAVARRE. *The Heptameron*. [II, 2n<sup>1</sup>, 10n; III, 126; V, 153n<sup>1</sup>.]

This work first appeared in Paris, 1558, under the title of *Histories des Amans Fortunez*. The best English translation is that in 5 vols., 1894, issued by the Society of English Bibliophiles, with an Introduction by George Saintsbury.

MARIE DE FRANCE. *Les Lais*. [II, 113n<sup>1</sup>.]

Of the twelve *Lais* definitely attributed to Marie, only *Equitan* is referred to in the *Ocean*. Numerous English, French and German editions have been published.

MARIGNOLLI. See under YULE, H., *Cathay and the Way Thither*.

MARKHAM, CLEMENTS. *Colloquies on the Simples & Drugs of India*. By Garcia Da Orta. New Edition (Lisbon, 1895). Edited and Annotated by the Conde de Ficalho. Translated, with an Introduction and Index, by . . . Ldn. 1913. [II, 302n<sup>1</sup>; VIII, 240, 240n<sup>1</sup>, 245.]

MARKHAM, CLEMENTS. See also under VAN LIMBURG-BROUWER, P. A. S.

MARR, HAMILTON. See under ANDERSEN, H. C.

MARSDEN, W. *Travels of Marco Polo in the Thirteenth Century: being a Description, by that early Traveller, of Remarkable Places and Things in the Eastern Parts of the World*. Translated from the Italian, with Notes, by . . . Ldn. 1818. [VIII, 246.]

MARSHALL, H. I. *The Karen People of Burma*. Columbus. 1922. [VIII, 285n<sup>1</sup>.]

MARSHALL, J. H. "The Date of Kanishka." *Journ. Roy. As. Soc.* Oct. 1914, pp. 973-986. April 1915, pp. 191-196. [VI, 229, 229n<sup>3</sup>.]

See also corrections, etc., by F. W. Thomas, on pp. 987-992.

MARTIN, M. *A Description of the Western Islands of Scotland, . . . the Antient and Modern Government, Religion, and Customs of the Inhabitants; a particular Account of the Second Sight, etc.* Ldn. 1716. [III, 131n<sup>3</sup>.]

MASPERO, G. *Études égyptiennes. Romans et poésies du papyrus Harris No. 500 conservé au British Museum, avec fac-simile, texte, traduction et Commentaire*. (Extraits du Journal Asiatique.) 2 vols. Paris. 1879-1891. [VI, 134.]

MASPERO, G. *Histoire Ancienne des Peuples de l'Orient Classique*. 3 vols. Paris. 1895-1899. [VI, 134.]

MASPERO, G. *Guide du Visiteur au Musée du Caire*. Le Caire. 1902. [V, 254.]

MASPERO, G. *Popular Stories of Ancient Egypt*. . . . Translated by Mrs C. H. W. Johns (A. S. Griffith) From

the Fourth French Edition. Revised by Sir G. Maspero. Ldn. 1915. [I, 37<sup>n2</sup>, 77<sup>n1</sup>, 129, 133<sup>n1</sup>; II, 112<sup>n1</sup>, 120-121; III, 203, 238, 250, 268<sup>n1</sup>; V, 252, 255; VII, 92<sup>n1</sup>.]

For details of the French editions see H. Cordier, *Bibliographie des Œuvres de Gaston Maspero*, Paris, 1922, pp. 22, 79, 89 and 101.

MASSINGER, PHILIP. *The Guardian*. [VI, 271.] *The Picture* [I, 44, 167.]

MASUCCIO. See under WATERS, W. G.

MATHER, F. J. "King Ponthus and the Fair Sidone." *Publications of the Modern Language Association of America*. Vol. xii. (New Series, vol. v.) Baltimore. 1897. Pp. lxxvii+150. [II, 76<sup>n1</sup>.]

MATIGNON, J. J. *Superstition, Crime et Misère en Chine*. 4th edit. Lyon. 1902. [III, 329.]

In the above edition the chapter on eunuchs occupies pp. 247-268.

MATTHÆUS PARIS. See under PARIS, MATTHÆUS.

MATTHEWS, A. N. *Mishcât-ul-Masâbîh or A Collection of the Most Authentic Traditions, Regarding the Actions and Sayings of Muhammed; exhibiting the Origin of the Manners and Customs; the Civil, Religious and Military Policy of the Muslemâns*. Translated from the original Arabic. 2 vols. Calcutta. 1809, 1810. [VIII, 100<sup>n</sup>.]

MAXFIELD, B. L., and MILLINGTON, W. H. "Visayan Folk-Tales. II." *The Journal of American Folk-Lore*. Boston and New York. Vol. xx. April-June, 1907. No. lxxvii. Pp. 89-103. [VIII, 231<sup>n5</sup>.]

MAYERS, W. F. "The Buddhist Rosary and its Place in Chinese Official Costume." *Notes and Queries on China and Japan*. Edited by N. B. Dennys. Vol. iii. Hong-Kong. 1869. Pp. 26-29. [IX, 145.]

The above article was a reply to an inquiry as to the explanation of the Buddhist rosary containing 108 beads, etc., in *ditto*, vol. ii, 1868, p. 72.

MAYNE, JOHN D. *A Treatise on Hindu Law and Usage*. Madras, Ldn. [printed]. 1878. [I, 88.]

MAZON, ANDRÉ. *Contes slaves de la Macédoine sud-occidentale. Textes et traductions, avec notes de Folklore*. Travaux publiés par l'Institut des études slaves. Paris. 1923. [IX, 142.]

MCCRINDLE, J. W. *Ancient India as described by Megasthenés and Arrian*. . . . Calcutta, Bombay, London. 1877. [V, 83<sup>n1</sup>, 160<sup>n1</sup>.]

This work was reprinted (with additions) from *The Indian Antiquary*, 1876-1877. It became very scarce and was reprinted in Calcutta, 1926.

MCCRINDLE, J. W. ΚΟΣΜΑ ΑΙΓΥΠΤΙΟΥ ΜΟΝΑΧΟΥ ΧΡΙΣΤΙΑΝΙΚΗ ΤΟΠΟΓΡΑΦΙΑ *The Christian Topography*

of Cosmas, *An Egyptian Monk*. Translated from the Greek, and Edited, with Notes and Introduction, by . . . Hakluyt Society. Ldn. 1897. This volume forms No. xcvi of the First Series. [VII, 107.]

McDOUGALL, W. See under HOSE, C., and McDOUGALL, W.

MEIER, E. *Nal und Damajanti. Eine indische Dichtung. Aus dem Sanskrit übersetzt und erläutert*. Stuttgart. 1847. This forms vol. i of *Die Klassischen Dichtungen der Inder*. 3 vols. Stuttgart. 1847, 1852 and 1854. [IV, 292.]

MEIER, E. *Deutsche Volksmärchen aus Schwaben*. Stuttgart. 1852. [V, 157<sup>n</sup>.]

MEISSEN, HEINRICH VON. See under FRAUENLOB.

MELTON, JOHN. *Astrologaster, or the Figure-Caster. Rather the arraignment of Artlesse Astrologers, and fortune tellers, that cheat many ignorant people . . . once againe brought to the barre*. Ldn. 1620. [II, 145<sup>n</sup>; IV, 199<sup>n</sup>.]

MENDAÑA, ALVARO DE. See under AMHERST OF HACKNEY, LORD, and BASIL THOMSON.

MENZEL, THEODOR VON. *Beiträge zur Märchenkunde des Morgenlandes*. Herausgegeben von Georg Jacob und T. Menzel. Vols. ii and iii have separate titles as follows : Band ii, *Türkische Märchen I. Billur Köschk*. (Der Kristallkiosk) 14 türkische Märchen, zum ersten Male nach den beiden Stambuler Drucken der Märchensammlung ins Deutsche übersetzt. . . . Halbleinen, 1923. Band iii, *Türkische Märchen II. Der Zauberspiegel*. Türkische Märchen, zum ersten Male aufgezeichnet und ins Deutsche übersetzt. . . . Halbleinen, 1924. [VIII, 107<sup>n</sup>.]

The reference in the *Ocean* is to vol. ii, *Billur Köschk*.

MERCIER, G. *Le Chaouia de l'Aurès dialecte de l'Aghmar-Khaddou. Étude grammaticale. Texte en dialecte chaouia*. École supérieure des Lettres d'Alger. No. 17 of Publications. Algiers. 1896. [VIII, 227<sup>n</sup>.]

MEREDITH, GEORGE. "On the Idea of Comedy, and of the Uses of the Comic Spirit." *New Quarterly Magazine*. No. 15. April 1877. Pp. 1-40. [VII, 253<sup>n</sup>.]

The above article was first delivered as a lecture at the London Institution, 1st Feb. 1877. It was published later as a separate work : *An Essay on Comedy and the Uses of the Comic Spirit*, Westminster, 1897.

MÉRIL, ÉDÉLESTAND DU. *Poésies Inédites du Moyen âge, Précédées D'une Histoire de la Fable Ésoopique*. Paris. 1854. [V, 73<sup>n</sup>.]

Baldo's *Alter Æsopus* occupies pp. 213-259.

- MERUTUNGA. See under TAWNEY, C. H., *Prabandhacintāmaṇi*.
- MEYER, E. H. 1. *Germanische Mythologie. Lehrbuch der germanischen Philologie*. Berlin. 1891. [VIII, 232<sup>n8</sup>.]
- MEYER, J. J. *Daṇḍins Daçakumâracaritam, die Abenteuer der zehn Prinzen. Ein altindischer Schelmenroman. Zum ersten Male aus dem Sanskrit ins Deutsche übersetzt von . . .* Nebst einer Einleitung und Anmerkungen. Lotus-Verlag. Leipzig. [1902.] [II, 183<sup>n1</sup>, 184<sup>n</sup>; V, 176; VII, 223<sup>n1</sup>.]
- MEYER, J. J. *Kāvyaśaṃgraha: erotische und esoterische Lieder. Metrische Übersetzungen aus indischen und anderen Sprachen*. Leipzig. [1903.] [I, 234<sup>n1</sup>.]
- MEYER, J. J. *Hindu Tales. An English Translation of Jacobi's Ausgewählte Erzählungen in Māhārāṣṭrī*. Ldn. 1909. [V, 175, 176; VII, 218, 218<sup>n2</sup>, 223<sup>n1</sup>.]
- This work "should be called *Jain Tales*," says Tawney on the title-page of his copy.
- MEYER, J. J. *Das Weib im altindischen Epos. Ein Beitrag zur indischen u. vergleichenden Kulturgeschichte*. Leipzig. 1915. [I, 234<sup>n1</sup>.]
- MEYER, J. J. *Ksemendra's Samayamātrikā. Das Zauberbuch der Hetären. Ins Deutsche übertragen von . . .* Leipzig. N.D. [I, 236, 236<sup>n4</sup>.]
- MEYER, KUNO. *Cáin Adamnáin, An Old Irish Treatise on the Law of Adamnan. Edited and Translated by . . .* Anecdota Oxoniensia. Oxford. 1905. [III, 21<sup>n</sup>.]
- MEYNARD, C. BARBIER DE, and COURTEILLE, PAVET DE. *Maçoudi: Les Prairies d'Or. Texte et Traduction par . . .* 9 vols. Société Asiatique. Paris. 1861-1877. [VI, 293<sup>n2</sup>.]
- The above is a French translation of the *Murūj udh-Dhahab wa Ma'ādin ul-Jawāhir* ("Meadows of Gold and Mines of Precious Stones"), compiled in 947. An English translation had been commenced by A. Sprenger, Orient. Trans. Fund, London, 1841; but only one volume appeared. The above work apparently stopped any further volumes being issued.
- MEYNARD, C. BARBIER DE. *Les Colliers d'Or, allocutions morales de Zamakhschari*. Paris. 1876. [II, 298.].
- The above is a French translation of the *Atwāq udh-Dhahab*. It had been previously edited by Hammer-Purgstall (Vienna, 1835), Fleischer (Leipzig, 1835) and Weil (Stuttgart, 1863). Cf. M. de Goeje in *Zeit. d. deut. morg. Gesell.*, vol. xxx, p. 313 *et seq.*
- MIGNE, J. P. *Patrologiæ Cursus Completus. Patrologia latina*. 221 vols. Paris. 1844-1864. [IX, 143.].
- The volume referred to in the *Ocean* is Tomus cxcvii, Sæculum xii. *S. Hildegardis Abbatisæ Opera Omnia, ad Optimorum Librorum Fidem Edita*, 1853.
- MIJATOVIĆ, E. L. (MIJATOVIĆKA or MIJATOVIĆ). See under DENTON, W.



- MILBURN, W. *Oriental Commerce; containing a geographical description of the principal places in the East Indies, China and Japan*. . . . 2 vols. Ldn. 1813. [I, 214.]
- MILLER, F. J. *Ovid Metamorphoses, with an English Translation by* . . . 2 vols. Loeb Classical Library. Ldn. 1916. Reprinted 1922. [VII, 228n<sup>2</sup>.] See further under OVID.
- MILLIGEN, F. "The Circassian Slaves and the Sultan's Harem." *Journ. Anth. Soc. Ldn.* Pp. cix-cxx. [II, 163n.]  
The above *Journal* is contained in parts 1, 2 and 3 of the *Journal of Anthropology*, 1 vol., Ldn., 1871.
- MILLIN DE GRANDMAISON, A. L. *Peintures de Vases Antiques Vulgairement appelés Étrusques tirées de différentes collections et gravées par A. Clener. Accompagnées d'explications par* . . . 2 vols. (large folio). Paris. 1808, 1809. [IX, 147.]  
The plate showing the Grecian umbrella is No. lxx, vol. ii, facing p. 113. See the note (3) on this page.
- MILLS, J. P. *The Lhota Nagas. With an Introduction and Supplementary Notes by J. H. Hutton, C.I.E.* Published by direction of the Government of Assam. Ldn. 1922. [VIII, 285n<sup>7</sup>.]
- MILLS, J. P. *The Ao Nagas. With a Foreword by Henry Balfour, M.A., F.R.S., and Supplementary Notes and Bibliography by Dr J. H. Hutton, C.I.E.* Published by direction of the Government of Assam. Ldn. 1926. [VIII, 284n<sup>3</sup>.]
- MILLS, L. *Shans at Home*. . . . *With two chapters on Shan History and Literature by the Rev. Wilbur Willis Cochrane.* With illustrations. Ldn. 1910. [VIII, 286n<sup>4</sup>.]
- MILMAN, H. H. *Nalopákhyānam. Story of Nala, an Episode of the Mahā-Bhārata: The Sanskrit Text, with a Copious Vocabulary, Grammatical Analysis, and Introduction, by Monier Williams*. . . . *The Metrical Translation by* . . . Oxford. 1860. [IV, 278.]
- MILNE, A. A. See under HARTLAND, *Science of Fairy Tales*.
- MILTON, JOHN. *Comus*. [IV, 243n<sup>2</sup>; VI, 147n<sup>1</sup>; VIII, 56n<sup>2</sup>.]  
*Paradise Lost*. [II, 42n<sup>2</sup>; III, 131n<sup>3</sup>; IV, 80n<sup>1</sup>, 129n; V, 29n<sup>2</sup>; VI, 215n<sup>1</sup>.]
- MITCHELL, J. M. "Harem." *Ency. Brit.* Vol. xii. Pp. 950-952. [II, 163n.]
- MITFORD, A. B. (BARON REDESDALE). *Tales of Old Japan*. Ldn. 1903. (The 7th reprint of the 2nd edit. of 1874.) [I, 27; VIII, 231n<sup>4</sup>.]
- MITRA, RĀJENDRALĀLA. "On the Gypsies of Bengal." *Memoirs read before the Anth. Soc. Ldn.*, 1867, 1868, 1869. Vol. iii. Ldn. 1870. Pp. 120-133. [I, 240n<sup>1</sup>; III, 51n.]

- MITRA, RĀJENDRALĀLA. *Indo-Aryans : Contributions towards the Elucidation of their Ancient and Medieval History*. 2 vols. Ldn. Calcutta [printed]. 1881. [II, 167.]
- MITRA, RĀJENDRALĀLA. *The Sanskrit Buddhist Literature of Nepal*. Calcutta. 1882. [I, 20<sup>n2</sup> ; III, 20<sup>n1</sup>, 244<sup>n1</sup> ; IV, 229<sup>n2</sup> ; V, 127<sup>n1</sup>.]
- MITRA, RĀJENDRALĀLA. "On Human Sacrifices in Ancient India." *Journ. As. Soc. Bengal*. Vol. xlv. Calcutta. 1876. Pp. 76-118. [IV, 64<sup>n1</sup>.]
- MITRA, SARAT CHANDRA. "Bihâri Folktales of the 'Mann und Fuchs' Type." *Journ. Anth. Soc. Bombay*. Vol. vi. Bombay. 1902. Pp. 132-141. [III, 250.]
- MITRA, SARAT CHANDRA. "On a Recent Instance of the Use of the Nudity-spell for Rain-making in Northern Bengal." *Journ. Anth. Soc. Bombay*. Vol. xii. No. 7. Bombay. 1924. Pp. 919-926. (Extract from *The Englishman*, Calcutta, Thursday; 19th July 1923.) [IX, 147.]
- MITRA, SARAT CHANDRA. "Studies in Bird-Myths. No. vii.—On an ætiological myth about the Brahminy duck." *The Quarterly Journal of the Mythic Society*. 2nd Series. Vol. xvi. Oct. 1925. Bangalore. [VI, 71<sup>n3</sup>.]
- MÖBIUS, P. J. *Ueber die Wirkungen der Kastration*. Halle. 1906. [III, 328.]  
This forms Heft 3 and 4 of *Beiträge zur Lehre den Geschlechts-Unterschieden*, Halle, 1903-1906.
- MODI, J. J. "A few Ancient Beliefs about the Eclipse and a Few Superstitions based on those Beliefs." *Journ. Anth. Soc. Bombay*. Vol. iii. No. 6. 1894. Pp. 346-360. [II, 82, 83.]
- MODIGLIANI, E. *Un viaggio a Nias. . . . Illustrato da . . . incisioni . . . e . . . carte geografiche . . .* Milano. 1890. [III, 314, 314<sup>n5</sup>.]
- MOLIÈRE. *Amphitryon*. [III, 127.] *Œuvres de Molière. Nouvelle édition . . . par MM. Eugène Despois (et Paul Mesnard)*. 13 vols. and album. Paris. 1873-1900. [V, 89<sup>n1</sup>.]
- MOLLISON, J. *A Text-Book on Indian Agriculture*. Vol. iii, *Field and Garden Crops of the Bombay Presidency*. Bombay. 1910. [VIII, 318<sup>n1</sup>.]
- MOLTKE, H. See under RASMUSSEN, K.
- MONARDES, NICOLO. See under BRIGANTI, A. ; and also under COLIN, ANTOINE, where the name is spelt "MONARD."
- MONCELON, L. "Métis de Français et de Néo-Calédonien." *Bulletins de la Société d'Anthropologie de Paris*. 3rd

Series. Vol. ix. Paris. 1886. Pp. 10-16. The Discussion extends to p. 19. See also pp. 345-380. [II, 306<sup>n1</sup>.]

MONIER-WILLIAMS, MONIER. See under both WILLIAMS, MONIER, and WILLIAMS, MONIER MONIER-.

He adopted his Christian name of Monier as an additional surname after he had been made a K.C.I.E. in 1889.

MONTAIGLON, A. DE. *Recueil général et complet des Fabliaux des XIII<sup>e</sup> et XIV<sup>e</sup> siècles imprimés ou inédits publiés d'après les Manuscrits par . . .* 6 vols. Paris. 1872-1890. [I, 44 ; III, 76.]

Vols. ii-vi were edited by Montaiglon and G. Raynaud.

MONTAIGLON, A. DE. See under BRUNET, C.

MONTAIGNE, MICHEL DE. *Essays*. [VII, 232<sup>n2</sup>.]

MONTEIRO, H. See under PEDROSO, CONSIGLIERI.

MOOKERJI, RADHAKUMUD. *Harsha*. (Calcutta University Readership Lectures, 1925.) "Rulers of India" Series. Ldn. 1926. [VII, 237<sup>n1</sup>.]

MOORE, THOMAS. *The Epicurean*. Ldn. 1827. [II, 6<sup>n2</sup>.]

MORENO, N. *La versione araba de Kabilah e Dimnah*. San Remo. 1910. [V, 237.]

MORGA, ANTONIO DE. See under STANLEY, H. E. J.

MORGAN, C. LLOYD. "Laughter." *Hastings' Ency. Rel. Eth.* Vol. vii. 1914. Pp. 803-805. [VII, 253<sup>n1</sup>.]

MORIER, JAMES. *The Adventures of Haji Baba of Ispahan. Edited by C. J. Wills, M.D., with an Introduction by Major-General Sir Frederic Goldsmid, C.B., K.C.S.I.* Ldn. 1897. [I, 214.]

MORIN, H. See under LEBER, C. . . .

MORLEY, HENRY. See under RAMASWAMI RAJU, P. V., and WILKINS, C., *Fables* . . .

MORLINI. *Novellæ fabulæ et comedice*. [III, 76 ; V, 186<sup>n2</sup>.]

First printed in 1520. See the *Bibliothèque Elzevirienne* edited by Jannet, 1855.

MORRIS, MAX. *Die Mentawai-Sprache*. Berlin. 1900. [VIII, 231<sup>n7</sup>.]

MORRIS, R. "Jâtaka Stories—The Myth of the Sirens." *The Academy*. 27th August 1881. No. 486. P. 161. [IV, 229<sup>n2</sup> ; VI, 282<sup>n6</sup>.]

MORSE, J. *A Report to the Secretary of War of the United States, on Indian Affairs, comprising a Narrative of a Tour . . . in 1820 . . . for the Purpose of ascertaining . . . the Actual State of the Indian Tribes in our Country*. New Haven. 1822. [IV, 258.]

- MOSCHUS. *Idylls*. [VIII, 99<sup>n</sup>.]
- MOSELEY, H. N. "On the Inhabitants of the Admiralty Islands, etc." *Journ. Anthropol. Inst.* Vol. vi. 1877. Pp. 379-420. The Discussion and an additional note stretches to p. 426. [VIII, 253<sup>n</sup>.]
- MOUTIER, IGNAZIO. *Opere Volgari di Giovanni Boccaccio Corrette su i Testi a Penna*. Edited by . . . 17 vols. Florence. 1827-1834. [VII, 203<sup>n</sup>.]
- MUFADDAL IBN SALĀMA, AL-. *The Fākhir*. [VI, 62, 63 ; VII, 225.]  
A celebrated collection of proverbs.
- MUHASSIN IBN 'ALĪ AT-TANŪKHĪ. *Al Faraj ba'da'sh-shiddah* (*Joy after Hardship*). Cairo. 1903-1904. (Text.) J. Uri (q.v.) calls the book *Post nubila Phoebus*. [VI, 265<sup>n</sup>.]
- MUIR, JOHN. *Original Sanskrit Texts on the Origin and History of the People of India, collected, translated . . .* 5 vols. Ldn. 1858-1872. [I, 56<sup>n</sup> ; VII, 72<sup>n</sup>, 174 ; VIII, 152<sup>n</sup>.]  
1. Caste. 2. Trans-Himalayan origin of the Hindus. . . 3. The Vedas ; their origin, inspiration, authority. 4. Comparison of Vedic with later representations of the principal deities. 5. Cosmogony, mythology, religious ideas . . . in the Vedic Age.
- MUKERJI, T. N. See under WATT, GEORGE.
- MÜLLENHOFF, K. *Sagen, Märchen und Lieder der Herzogthümer (Schleswig) Holstein und Lauenburg*. Kiel. 1845. [I, 132.]
- MÜLLER, F. MAX. *The First Book [Second, Third and Fourth Books] of the Hitopadeśa: containing the Sanskrit Text with Interlinear Transliteration, Grammatical Analysis, and English Translation*. 2 vols. Ldn. 1864, 1865. [V, 210.]
- MÜLLER, F. MAX. *Chips from a German Workshop*. 4 vols. Ldn. 1867-1875. [II, 251<sup>n</sup>.]
- MÜLLER, F. MAX. "Comparative Mythology." Essay 1 of *Oxford Essays, contributed by Members of the University*. Oxford. 1856. Pp. 1-87. [II, 251<sup>n</sup>.]
- MÜLLER, F. MAX. See also under DUBOIS, M. L'ABBÉ J.-A. ; GILL, W. W. ; ROGERS, T. ; SPEYER, J. S., *Gātakamālā* . . .
- MÜLLER, F. W. K. "Mélanges—Aus dem Wakan Sansai Dzuye." *T'oung Pao. Archives pour servir à l'étude de l'histoire, des langues de la Géographie et de l'ethnographie de l'Asie Orientale*. . . Edited by G. Schlegel and H. Cordier. Vol. vi. Leyden. 1895. Pp. 65-73. [VIII, 231<sup>n</sup>, 231<sup>n</sup>.]

The present editor is P. Pelliot.

- MÜLLER, K. O. *Geschichten hellenischer Stämme und Städte: Orchomenos und der Minyer*. Breslau. 1820-1824. [V, 257.]
- MULLICK, B. *Essays on the Hindu Family in Bengal*. Calcutta. 1882. [II, 163n.]
- MUNDY, PETER. See under TEMPLE, R. C.
- MUNRO, H. A. J. *Lucretius. On the Nature of Things*. With an Introduction by J. D. Duff. Ldn. 1908. Bohn's Classical Library. [I, 191.]
- MURRAY, J. A. H. *A New English Dictionary on Historical Principles*. Oxford. 1888—. [II, 269n<sup>4</sup>, 270; VIII, 34n<sup>1</sup>.]
- MUSÆUS. *Hero and Leander*. [VI, 204n<sup>3</sup>.]
- MYERS, C. S. "Disease and Medicine (Introductory and Primitive)." *Hastings' Ency. Rel. Eth.* Vol. iv. 1911. Pp. 723-731. [IX, 149.]
- MYERS, E. See under LANG, A.; LEAF, W.; MYERS, E.
- NAIDU, M. P. *The History of Professional Poisoners and Coiners of India*. Madras. 1912. [II, 281.]
- NANJIO, BUNYIU. *A Catalogue of the Chinese Translation of the Buddhist Tripitaka*. Oxford. 1883. [IX, 145.]
- NANJUNDAYYA, H. V. *The Ethnographical Survey of Mysore*. Nos. 1, 3, 11, 13, 17, 20 and 22. [Being pamphlets on separate tribes or castes which practise the dedication of *basivis*.] Bangalore. 1906-1911. [I, 258, 258n<sup>1</sup>.]
- NARES, ROBERT. *A Glossary of Words, Phrases, Names and Allusions in the Works of English Authors, particularly of Shakespeare and his Contemporaries*. New Edition, with considerable additions by J. O. Halliwell and T. Wright. Ldn. 1905. (1st edit. Ldn. 1822.) [III, 154.]
- NASR AL-DIN. See under ARRATOON.
- NASSAU, R. H. *Fetichism in West Africa. Forty Years' Observations of Native Customs and Superstitions*. Ldn. 1904. [VIII, 227n<sup>9</sup>.]
- NATÊSA SÂSTRÎ. See under SÂSTRÎ, PANDIT S. M. NATÊSA.
- NĀTH, BHŌLĀ. *Vikramavilāsa. A metrical version of the Baitāl-pachīsī, or Twenty-five Stories of King Vikramāditya*. By Bholānātha Chaube. Mainpuri. 1867. [VI, 226; VII, 269.]
- NAUMANN, HANS. *Primitive Gemeinschaftskultur. Beiträge z. Volkskunde u. Mythologie*. Jena. 1921. [VIII, 107n.]
- NAUMANN, HANS; and IDA. *Isländische Volksmärchen*. Jena. 1923. [IX, 142.]
- Forming part of the "Die Märchen der Weltliteratur" Series.
- NEALE, F. A. *Narrative of a Residence at the Capital of the Kingdom of Siam; with a description of the Manners,*

*Customs, and Laws of the Modern Siamese.* Ldn. 1852.  
[VIII, 289n<sup>2</sup>.]

"NEANISKOS." See under [BURTON, R. F., and SMITHERS, L. C.].  
NEFZAOU. *The Perfumed Garden.* [I, 170.]

For details of the Kama Shastra Society editions see my *Bibliography of Sir Richard F. Burton*, p. 173 et seq.

NEGELEIN, JULIUS VON. *Der Traumschlüssel des Jagaddeva.*  
Ein Beitrag zur indischen Mantik von . . .

This forms the 4th part of vol. xi of :

*Religionsgeschichtliche Versuche und Vorarbeiten* begründet  
von A. Dieterich und R. Wünsch herausgegeben von  
R. Wünsch und L. Deubner. . . Giessen. 1911-1912.  
[VIII, 100n.]

NEIL, R. A. See under COWELL, E. B.

NESFIELD, J. C. *Brief View of the Caste System of the North-  
West Provinces and Oudh.* Allahabad. 1885. [III, 100n<sup>1</sup>.]

NEWTON, A. *Dictionary of Birds.* Ldn. 1893-1896. [I, 105 ;  
VI, 183n<sup>2</sup>.]

NICASI, G. "Le credenze religiose delle popolazioni rurali  
dell' alta valle del Tevere." *Lares. Bullettino della Società  
di Etnografia Italiana.* Vol. i. Roma. 1912. Pp. 137-176.  
[II, 108n.]

This periodical ceased issue in 1915 ; three vols. and fasc. i of vol. iv having  
appeared.

NICHOLSON, R. A. *A Literary History of the Arabs.* The  
Library of Literary History. Ldn. 1907. [III, 278 ; VI, 66.]

NICOLAIDÈS, J. *Contes Licencieux de Constantinople et de  
l'Asie Mineure.* Kleinbronn-Paris. [1906.] [III, 34n.]

NICOLL, W. R. See under SMITH, G. A.

NIKITIN, ATHANASIOS. See under MAJOR, R. H.

NISBET, J. *Burma under British Rule and Before.* Ldn. 1901.  
[II, 266n<sup>1</sup>.]

NONNUS (OF PANOPOLIS). *Dionysiaca.* [VI, 18n<sup>1</sup>.]

NORTH, T. *The Morall Philosophie of Doni : drawne out of  
the auncient writers . . . and now lastly Englished out of  
Italian by . . .* Ldn. 1570. [V, 220.]

NORTH, T. See under JACOBS, J.

NORTON, RUTH. "The Life-Index : a Hindu Fiction Motif."  
*Studies in Honor of Maurice Bloomfield.* New Haven,  
Yale University Press. 1920. Pp. 211-224. [I, 130, 131,  
167 ; III, 272n<sup>1</sup>.]

NOTTHAFT, A. VON. "Die Legende von der Altertums-  
syphilis." *Festschrift für Georg Eduard von Rindfleisch.*  
. . . Leipzig. 1907. Pp. 377-592. [II, 308n<sup>2</sup>.]

O'CONNOR, W. F. T. *Folk-Tales from Tibet*. Ldn. 1907. [I, 131; V, 49n<sup>1</sup>, 64.]

ODORIC OF PORDENONE. See under YULE, H., *Cathay and the Way Thither* (vol. ii).

OESTERLEY, H. *Gesta Romanorum*. Berlin. 1872. [I, 171; VI, 262n<sup>1</sup>.]

OESTERLEY, H. *Baitál Pachísí oder die fünfundzwanzig Erzählungen eines Dämon*. In deutscher Bearbeitung mit Einleitung, Anmerkungen und Nachweisen von . . . Bibliothek Orientalischer Märchen und Erzählungen . . . Leipzig. 1873. [III, 204; VI, 226, 227, 227n<sup>2</sup>, 240, 269, 272, 273n<sup>6</sup>; VII, 213, 241n<sup>4</sup>, 250; IX, 47n<sup>3</sup>.]

OESTERLEY, H. *Iohannis de Alta Silva Dolopathos sive de Rege et Septem Sapientibus*. Strassburg. Ldn. 1873. [V, 261, 261n<sup>1</sup>.]

OKAMURA, T. "Zur Geschichte der Syphilis in China und Japan." *Monatshefte für Praktische Dermatologie*. Vol. xxviii. No. 6. Hamburg. 1899. Pp. 295-304. [II, 308n<sup>2</sup>.]

OLBERS, E. G. F. *Nionde och tionde sångerna af Nala och Damayantī, från Sanskrit öfversatte och kommenterade*. Akademisk afhandling. Lund. 1862. [IV, 292.]

OLDENBERG, H. *Buddha: His Life, Doctrine and Order*. Translated by W. Hoey (from the 1881 edit.). Ldn. 1882. [VIII, 125n<sup>1</sup>.]

OLDENBERG, H. *The Grihya-Sūtras. Rules of Vedic Domestic Ceremonies*. Translated by . . . Sacred Books of the East. Vols. xxix, xxx. Oxford. 1886, 1892. [II, 267, 267n<sup>1</sup>.]

OLDENBERG, H. *Die Religion des Veda*. Berlin. 1894. [II, 252n<sup>1</sup>.]

OLDENBERG, H. *Die Literatur des alten Indien*. Berlin. 1903. [II, 252n<sup>1</sup>.]

OLDHAM, C. F. "The Nāgas. A Contribution to the History of Serpent Worship." *Journ. Roy. As. Soc.* July 1901. Pp. 461-473. With seven illustrations. [II, 307n<sup>2</sup>; VII, 236n<sup>1</sup>.]

OLESEN, ELOF. See under SÖRENSEN, S.

OLIVER, PASFIELD. *The Voyage of François Leguat of Bresse Rodriguez, Mauritius, Java, and the Cape of Good Hope. Transcribed from the First English Edition. Edited and Annotated by . . . 2 vols.* Hakluyt Society. Ldn. 1891 (continuous pagination). [VIII, 295n<sup>1</sup>.]

These volumes form Nos. lxxxii and lxxxiii of the First Series.

- O'MALLEY, L. S. S. *Bengal District Gazetteers—Puri*. Calcutta. 1908. [I, 242n<sup>1</sup>.]
- OMAN, J. C. *The Mystics, Ascetics, and Saints of India. A Study of Sadhuism, with an Account of the Yogis, Sanyasis, Bairagis, and other strange Hindu Sectarians*. . . . Ldn. 1903. [I, 79n<sup>1</sup>.]
- OMAN, J. C. *The Brahmans, Theists and Muslims of India. Studies of Goddess-worship in Bengal, Caste, Brahmanism and Social Reform, with descriptive Sketches of curious Festivals, Ceremonies, and Faquirs*. Ldn. 1907. [IV, 272.]
- OPPERT, G. *On the Weapons, Army Organisation and Political Maxims of the Ancient Hindus, with special reference to Gunpowder and Firearms*. Madras. 1880. [I, 109n<sup>1</sup>.]
- ORBIGNY, A. D'. *L'Homme Américain (de l'Amérique Méridionale), considéré sous ses Rapports Physiologiques et Moraux*. 2 vols. Paris. 1839. [III, 314, 314n<sup>5</sup>.]
- ORTA, GARCIA DA. *Coloquios dos simples, e drogas he cousas medicinais da India, e assi dalgũas frutas achadas nella onde se tratam algũas cousas tocantes amedicina, pratica, e outras cousas boas, pera saber cõpostos pello Doutor garçia dorta: fisico del Rey nosso senhor, vistos pello muyto Reverendo senhor, ho liçençado Alexos diaz: falcam desenbargador da casa da supricaça inquisidor nestas partes*. Impresso em Goa, por Ioannes de endem as x dias Abril de 1563 annos. [VIII, 240n<sup>1</sup>.]
- ORTA, GARCIA DA. See also under COLIN, ANTOINE ; FICALHO, CONDE DE ; L'E(s)CLUSE, CHARLES DE ; MARKHAM, CLEMENTS ; VARNHAGEN, F. A. DE.
- O'SULLIVAN, A. W. S. See under HURGRONJE, C. SNOUCK.
- OUSELEY, J. W. J. *Anvar-i Suheli; or, Lights of Canopus*. . . . Hertford. 1851. [V, 239.]
- "OUTIDANOS." See under [BURTON, R. F., and SMITHERS, L. C.].
- OVERBECK, H. "Malay Customs and Beliefs as recorded in Malay Literature and Folklore." *Journal Malayan Branch Roy. As. Soc.* Singapore. (1) Vol. ii, pt. iii, 1924, pp. 280-288. (2) Vol. iii, pt. i, 1925, pp. 53-57. (3) Vol. iii, pt. iii, 1925, pp. 22-30. [VIII, 253.]
- Previous to 1923 the above periodical was known as *Journal Straits Branch Roy. As. Soc.*
- OVID. *Ars Amatoria*. [II, 263.] *Fasti*. [II, 263 ; V, 68n ; VIII, 114n<sup>1</sup>.] *Heroides*. [VI, 24n ; VIII, 99n<sup>2</sup>.] *Metamorphoses*. [I, 84n<sup>2</sup> ; III, 188n, 191n<sup>1</sup>, 230n<sup>3</sup> ; V, 29n<sup>2</sup> ;



- VI, 26n<sup>3</sup>, 282n<sup>3</sup>; VII, 227n<sup>2</sup>, 228n<sup>1</sup>, 228n<sup>2</sup>; VIII, 69n<sup>1</sup>, 149n<sup>2</sup>; IX, 143.] See also under MILLER, F. J.
- PADFIELD, J. E. *The Hindu at Home, Being Sketches of Hindu Daily Life*. Madras. 1896. [VI, 59.]
- PAINTER, WILLIAM. See under JACOBS, J.
- PALMER, A. S. *Folk Etymology*. Ldn. 1882. [III, 154.]
- PANTULU, G. R. SUBRAMIAH. "Some Notes on the Folklore of the Telugus." *Indian Antiquary*. Vols. xxvi, 1897, pp. 25, 55; 109, 137, 167, 223, 252 and 304; xxviii, 1899, p. 155; xxxii, 1903, p. 275.
- The above collection totalled forty-three fables. They appeared in book form as:
- Folklore of the Telugus*. Madras. 1905. (3rd edit.) [V, 48n<sup>1</sup>, 49n<sup>1</sup>, 56n<sup>1</sup>, 59n<sup>2</sup>; IX, 163.]
- PANZER, FRIEDRICH. *Studien zur Germanischen Sagen-geschichte*. I—*Beowulf*. München. 1911. [VII, 126n<sup>2</sup>.] II—*Sigfrid*. München. 1912. [VIII, 107n.]
- PANZER, G. W. *Annales Typographici ab Artis Inventæ Origine ad Annum MD*. 5 vols. Nuremberg. 1793. [IX, 150.]
- The work was extended to cover the period to 1536 by an additional 6 vols. issued in 1803.
- PARABOSCO, G. *I diporti*. Venetia. 1552. [IX, 144.]
- PARIS, GASTON. *Deux Rédactions du Roman des Sept Sages de Rome*. Société des Anciens Textes Française. Paris. 1876. [V, 263, 266n<sup>1</sup>.]
- PARIS, G. "Die undankbare Gattin." *Zeitschrift des Vereins für Volkskunde*. Begründet von Karl Weinhold. Im Auftrage des Vereins herausgegeben von Johannes Bolte. Vol. xiii. Berlin. 1903. Pp. 1-24. [VIII, 117n<sup>2</sup>.]
- PARIS, G. "Le Conte du Trésor du Roi Rhampsinite." *Revue de l'Histoire des Religions*. Vol. lv. 1907. Pp. 151-187, 267-316. *Annales du Musée Guimet*. [V, 255.]
- PARIS, MATTHÆUS. *Monachi Albanensis, Angli, Historia Maior, à Guilielmo Conquæstore, ad ultimum annum Henrici tertii*. Ldn. 1571. [V, 157n<sup>1</sup>.]
- PARIS, PAULIN. *Les romans de la Table Ronde mis en nouveau langage*. 5 vols. Paris. 1868-1877. [IX, 142.]
- PARKER, E. H. "Some New Facts about Marco Polo's Book." *The Imperial and Asiatic Quarterly Review*. . . . 3rd Series. Vol. xvii. Woking. Jan.-April 1904. Pp. 125-149. [I, 214.]
- PARKER, H. *Village Folk-Tales of Ceylon*. 3 vols. Ldn. 1910-1914. [I, 157n<sup>2</sup>, 223, 226, 227; III, 76, 272n<sup>1</sup>; V, 48n<sup>1</sup>, 49n<sup>1</sup>, 52n<sup>2</sup>, 55n<sup>3</sup>, 63n<sup>1</sup>, 65.]

- PARKER, K. L. *Australian Legendary Tales. Folk-Lore of the Noongahburrahs as told to the piccaninnies.* Collected by . . ., with Introduction by Andrew Lang, illustrations by a Native Artist, and a Specimen of the Native Text. Ldn. 1896. [VIII, 232<sup>n</sup>.]
- PASCHA, RIEDER. See under SOUBY-BEY.
- PATIL, P. C. "The Crops of the Bombay Presidency, their Geography and Statistics." *Bombay Dept. Agriculture Bulletin.* No. 109 of 1921. Bombay. 1922. [VIII, 318<sup>n</sup>.]
- PATON, J. L. "Gambling." *Hastings' Ency. Rel. Eth.* Vol. vi. 1913. Pp. 163-167. [II, 232<sup>n</sup>.]
- PATON, L. B. "Ashtart (Ashtoreth), Astarte." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. Pp. 115-118. [VII, 231<sup>n</sup>.]
- PATON, L. B. "Atargatis." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. Pp. 164-167. [I, 275, 275<sup>n</sup>.]
- PATON, L. B. "Ishtar." *Hastings' Ency. Rel. Eth.* Vol. vii. 1914. Pp. 428-434. [I, 273<sup>n</sup>; VII, 231<sup>n</sup>.]
- PAULI, J. *Schimpf und Ernst, hrsg. v. Johannes Bolte.* 2 vols. Berlin. 1924. [IX, 148.]
- PAULL, H. H. B. *Grimm's Fairy Tales. A new translation. By . . ., with . . . illustrations by W. J. Weigand.* Ldn. Guildford [printed, 1872]. [I, 25.]
- PEACOCK, EDWARD. "Sunwise Processions." *Folk-Lore.* Vol. xi. 1900. P. 220. [III, 295<sup>n</sup>.]
- PEDROSO, CONSIGLIERI. *Portuguese Folk-Tales collected by . . . and Translated from the Original MS. by Miss Henriqueta Monteiro. With an Introduction by W. R. S. Ralston, M.A.* Folk-Lore Society. Pub. No. ix. Ldn. 1882. [I, 27.]
- The above work consists of thirty stories out of a total of five hundred collected by Prof. Pedroso.
- PEGOLOTTI. See under YULE, H., *Cathay and the Way Thither.*
- PEILE, J. *Notes on the Nalopākhyānam, or Tale of Nala.* University Press, Cambridge. 1881. [IV, 292.]
- PEISER, F. E. See under KOHLER, J.; PEISER, F. E.; and UNGNAD, A.
- PELLIOT, P. See under MÜLLER, F. W. K.
- PENZER, N. M. *The Mineral Resources of Burma.* With an Introduction by Col. O. C. Armstrong, D.S.O., Federation of British Industries, Intelligence Department. Ldn. 1922. [VIII, 65<sup>n</sup>.]
- PENZER, N. M. *An Annotated Bibliography of Sir Richard Francis Burton, K.C.M.G.* Preface by F. Grenfell Baker,

- M.R.C.S., L.R.C.P., etc. . . . Ldn. 1923. [I, 234n<sup>2</sup>, 236n<sup>2</sup>; II, 10n; V, 193; VI, 227n<sup>1</sup>.]
- PENZER, N. M. *Selected Papers on Anthropology, Travel & Exploration by Sir Richard Burton, K.C.M.G. Now Edited with an Introduction and Occasional Notes by . . .* Ldn. 1924. [I, 109n<sup>1</sup>, 217.]
- PENZER, N. M. *Nala & Damayanti*. Illustrated with ten miniatures by P. Zenker. Ldn. 1926. [IX, 155.]
- This work was printed on Japanese vellum and limited to 1000 copies for England and America.
- PERCEFOREST. *La Treselegante, Delicieuse, Melliflue et tresplaisante Hystoire du tresnoble, victorieux et excellentissime roy Perceforest, Roy de la grande Bretaigne, fondateur du Franc palais et du temple du souverain dieu. . . .* [I, 165.]
- The Brit. Mus. library possesses two imperfect copies of the 6-vol. Paris, 1528, edition, and three imperfect copies of the 6-vol. Paris, 1531, edition.
- PERCY, THOMAS. *Reliques of Ancient English Poetry: consisting of Old Heroic Ballads, Songs, and other Pieces of our Earlier Poets . . . together with some few of a Later Date.* [Edited by . . .] Ldn. 1765. [I, 165; II, 10n.]
- PERGAMENUS, NICOLAUS. See under GRASSE, J. G. T.
- PERHAM, JOHN. See under GOMES, E. H.
- PERRAULT, CHARLES. *La Barbe Bleue*. [II, 223n<sup>1</sup>.] *Le Petit Poucet*. [III, 105n.] See further under SAINTYVES, P.
- PERTZ, G. H. *Monumenta Germaniæ Historica inde ab Anno Christi Quingentesimo vsque ad Annum Millesimum et Quingentesimum . . . edidit . . .* Vol. v. Hannover. 1839. (I.e. Scriptorum, Tomus iii.) Thietmari Chronicon. V. Cl. Joh. M. Lappenberg, I.U.D. Pp. 723-871. [IV, 255n<sup>2</sup>.]
- The reference to widow-burning occurs in Lib. viii, 2, p. 861.
- PETERSON, P. *The Hitopadesa of Nârâyana. Edited by . . .* Bombay Sanskrit Series. No. 33. Bombay. 1887. [V, 210.]
- PETERSON, P. See under BÜHLER, J. G., and PETERSON, P.
- PÉTIS DE LA CROIX, F. See under CROIX, F. PÉTIS DE LA.
- PETITÔT, E. *Traditions Indiennes du Canada Nord-Ouest. Textes Originaux et Traduction Littérale*. Alençon. 1887. [III, 205.]
- PETRIE, W. M. FLINDERS. "Assyrian and Hittite Society." *Ancient Egypt*. Pt. i. March 1924. Pp. 18-28. [II, 88n<sup>1</sup>.]
- PETRUS ALFONSUS. *Disciplina Clericalis*. [I, 169.] See further under HULME, W. H.
- PEZ, HIERONYMUS. *Scriptores Rerum Austriacarum veteres ac genuini . . . Edidit et . . . Notis Observationibus et Anim-*

- adversionibus illustravit* . . . 3 vols. Vienna. Ratisbonæ. 1743-1745. [II, 310, 310n<sup>1</sup>.]
- PFOR or PFORR, ANTHONIUS VON. *Buch der Beispiele der alten Weisen*. Circa 1480. [V, 220.]
- PHÆDRUS. *Fables*. [V, 61n<sup>3</sup>, 102n<sup>2</sup>.]
- PHILLIPS, J. C. *A Natural History of the Ducks*. Ldn. 1923. [VI, 71n<sup>3</sup>.]
- PHILOSTRATUS. See under APOLLONIUS OF TYANA, and CONYBEARE, F. C.
- PHLEGON OF TRALLES. *Mirabilia*. [VII, 227n<sup>2</sup>.]
- PHYLARCHUS. *Historia*. [VII, 207.]
- PHYSIOLOGUS. See under CARLILL, JAMES.
- PIERIS, H. A. "Sinhalese Folklore: The Fox and the Tortoise." *The Orientalist*. Vol. i. Kandy, Ceylon. 1884. Pp. 134-135. [V, 55n<sup>3</sup>.]
- PIERRET, P. *Dictionnaire d'Archéologie égyptienne*. Paris. 1875. [I, 215.]
- P[IERRUGUES], P[IERRE]. *Glossarium Eroticum Lingue Latinæ, sive Theogoniæ, Legum et Morum Nuptialium apud Romanos Explanatio Nova*. . . . Parisiis. 1826. [III, 328.]
- PIETRO DELLA VALLE. *Travels*. [II, 162n; III, 85n.] See further under GREY, EDWARD.
- PINCHES, T. G. "Tammuz." *Hastings' Ency. Rel. Eth.* Vol. xii. 1921. Pp. 187-191. [I, 273n<sup>3</sup>.]
- PINCOTT, F. *The Prema-Sâgara or Ocean of Love. Being a Literal Translation of the Hindî text of Lallû Lâl Kavi as edited by the late Professor Eastwick, fully Annotated and explained grammatically, idiomatically and exegetically by* . . . Westminster. 1897. [VIII, 214n<sup>1</sup>.]
- PIO, J. *Contes populaires grecs*. Copenhagen. 1879. [VI, 292n<sup>1</sup>.]
- "PIONEER." "Garhwal—Himalayas—Badrinath—Kidar-nath—Object of Pilgrimage." *Indian Notes and Queries*. Vol. iv. Allahabad. August 1887. P. 196. [IV, 160n.]
- The title of the first three volumes of this periodical was *Panjab Notes and Queries*.
- PISCHEL, R., and GELDNER, K. F. *Vedische Studien*. 3 vols. (usually bound in 2). Stuttgart. 1889-1901. [I, 232n<sup>1</sup>; II, 252n<sup>1</sup>; VI, 3n<sup>1</sup>.]
- PISHAROTI, A. K. and K. R. "Bhāsa's Works, Are they Genuine?" *Bull. Sch. Orient. Stud.* Vol. iii. 1923. Pp. 107-117. [II, 21n<sup>1</sup>.]

- PISHAROTI, K. RAMA. "Bhasa's Svapna Vasavadatta." *The Quarterly Journal of the Mythic Society*. Bangalore. Vol. x, 1920, pp. 164-174, 209-220, 372-387; and vol. xi, 1921, pp. 122-137. [II, 21n<sup>1</sup>.]
- PLANCY, J. A. S. C. DE. See under COLLIN DE PLANCY, J. A. S.
- PLATO. *Minos*. [IV, 65n.]
- PLAUTUS. *Amphitruo*. [III, 127.] *Curculio*. [I, 190.] *Pseudolus*. [V, 201n.] *Stichus*. [IV, 138n<sup>1</sup>.]
- PLEYTE, C. M. *Bataksche Vertellingen*. Utrecht. 1894. [VIII, 231n<sup>6</sup>.]

The collection contains twenty-eight tales, the first five of which are the most important.

- PLINY. *The Natural History of . . . Translated with Copious Notes and Illustrations by the late John Bostock, M.D., F.R.S., and H. T. Riley, Esq., B.A. . . .* Bohn's Classical Library. 6 vols. Ldn. 1855-1856. [I, 103, 222; II, 108n, 296, 300; III, 112n<sup>1</sup>, 116n, 311n<sup>1</sup>; VII, 232; VIII, 114n<sup>1</sup>.]
- PLOSS, H. *Das Kind in Brauch und Sitte der Völker. Anthropologische Studien*. 2nd edit. 2 vols. Leipzig. 1884. [III, 328.]
- PLOSS, H. *Das Weib in der Natur- und Völkerkunde. Anthropologische Studien*. 3rd revised and enlarged edition. (Edited, after the author's death, by M. Bartels.) Leipzig. 1891. [II, 306n<sup>1</sup>.]
- PLUTARCH. *Consolatio ad Apollonium*. [V, 257.] *Isis et Osiris*. [V, 252.] *Life of Agis*. [V, 135n.] *Life of Camillus*. [I, 190.] *Life of Marcellus*. [V, 64.]
- POLÍVKA, G. *Le Chat Botté: Étude comparée*. Sophia. 1900. [VI, 291n<sup>1</sup>.]
- POLÍVKA, G. See under BOLTE, J., and POLÍVKA, G.
- POLO, MARCO. See under MARSDEN, W., and YULE, H.
- POOLE, E. S. See under LANE, E. W.
- POOLE, W. F. *Index to Periodical Literature*. New York and Boston. 1853, etc. [II, 272.]
- From 1882 W. I. Fletcher and others assisted in the editing.
- POST, G. E. "Algum Trees, Almug Trees." *Hastings' Dictionary of the Bible*. Vol. i. 1900. P. 63. [VII, 106.]
- POSTGATE, J. P. "A Philological Examination of the Myth of the Sirens." *Journ. Phil.* Vol. ix. London and Cambridge. 1880. Pp. 109-113. [VI, 282n<sup>6</sup>.]
- POUCHER, W. A. *Perfumes and Cosmetics, with especial reference to synthetics*. Ldn. 1923. (2nd edit. 1925.) [I, 218.]

- POUSSIN, L. DE LA VALLÉE. "Bodhisattva (in Sanskrit literature)." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. Pp. 739-753. [III, 253n.]
- POUSSIN, L. DE LA VALLÉE. "Karma." *Hastings' Ency. Rel. Eth.* Vol. vii. 1914. Pp. 673-676. [IV, 182.]
- POUSSIN, L. DE LA VALLÉE. "Tāntrism (Buddhist)." *Hastings' Ency. Rel. Eth.* Vol. xii. 1921. Pp. 193-197. [VI, 52n.]
- POWELL, F. YORK. See under ELTON, O.
- POWELL, G. E. J. See under ÁRNASON, JÓN.
- POWELL, J. W. See under BOAS, FRANZ.
- POWLETT, P. W. "Satti Worship in Rajputana." *North Indian Notes and Queries*. Vol. ii. Allahabad. March 1893. P. 199. [IV, 272.]
- PRELLER, L. *Griechische Mythologie*. 2 vols. Leipzig. 1854. (3rd edit. 1872-1875; 4th edit. 1887-1894.) [II, 13n<sup>4</sup>; IV, 65n, 230n<sup>2</sup>, 245n<sup>1</sup>; V, 67n<sup>2</sup>; VI, 18n<sup>1</sup>; VII, 3n<sup>2</sup>; VIII, 154n<sup>2</sup>; IX, 29n<sup>1</sup>.]
- PRELLER, L. *Römische Mythologie*. Berlin. 1858. (2nd edit. 1865.) [III, 133n<sup>1</sup>; IV, 65n; VIII, 69n<sup>1</sup>, 156n<sup>1</sup>.]
- PRELLER, L. See also under RITTER, A. H., and PRELLER, L.
- PRESCOTT, W. *History of the Conquest of Mexico, with a Preliminary View of the Ancient Mexican Civilization and the Life of Hernando Cortes*. 3 vols. Ldn. 1843. [I, 116n<sup>1</sup>.]
- PRESCOTT, W. H. *History of the Conquest of Peru, with a Preliminary View of the Civilization of the Incas*. 2 vols. Ldn. 1847. [II, 88n<sup>1</sup>.]
- PRIOR, MATTHEW. *The Ladle*. [I, 27.] *Les Quatre Souhails de Saint Martin*. [I, 27.]
- PROCOPIUS. *Bellum Gothicum*. [IV, 255.]
- PRÖHLE, H. *Kinder- und Volksmärchen gesammelt von . . .* Leipzig. 1853. [I, 25.]
- PROPERTIUS. *Elegies*. [III, 311n<sup>3</sup>.]
- PRYM, E., and SOCIN, A. *Der neuaramäische Dialekt des Tûr 'Abdîn*. 2 vols. Göttingen. 1881.

Vol. ii contains a second title-page :

*Syrische Sagen und Maerchen aus dem Volksmunde . . .*  
[I, 26, 97n<sup>2</sup>, 125n<sup>3</sup>; II, 76n<sup>1</sup>, 155n<sup>4</sup>, 219n<sup>3</sup>; III, 191n<sup>1</sup>, 231n<sup>1</sup>; IV, 128n<sup>1</sup>, 132n<sup>1</sup>, 213n<sup>1</sup>; V, 3n<sup>1</sup>, 91n<sup>1</sup>, 102n<sup>2</sup>, 130n<sup>1</sup>; VI, 28n<sup>2</sup>, 73n<sup>2</sup>, 118n<sup>1</sup>, 154n<sup>3</sup>, 280; VII, 81n<sup>1</sup>; VIII, 57n<sup>2</sup>.]

It is important to quote both title-pages as given above. Tawney gave only the second one. The British Museum, on the other hand, catalogues only the first one (at least that *was* the case when I pointed out the omission in 1926).

- PRZYLUSKI, J. "La Légende de l'Empereur Açoka (Açoka-Avadāna) dans les Textes Indiens et Chinois." *Annales du Musée Guimet. Bibliothèque d'Études*. Tom. xxxii. Paris. 1923. Pp. 1-222. [II, 120.]
- PRZYLUSKI, J. "Emprunts Anaryens en Indo-Aryan." *Bulletin de la Société de Linguistique de Paris*. Vol. xxiv. 3rd Fasc. (No. 75.) 1924. Pp. 255-258. [VIII, 239, 239n<sup>2</sup>.]
- PRZYLUSKI, J. "Le Prologue—Cadre des *Mille et Une Nuits* et le Thème du *Svayamvara*." *Journal Asiatique*. Juillet-Sept. 1924. Pp. 101-137. [IX, 161.]
- PUNTONI, V. *Directorium humanæ vitæ, alias parabolæ antiquorum sapientum* . . . Pisa. 1884. [V, 237.]
- PUNTONI, V. Στεφανίτης καὶ Ἰχνηλάτης: *quattro recensioni della versione greca*. . . . Roma—Firenze—Torino. 1889. [V, 238.]
- PYRARD, FRANÇOIS. See under GRAY, ALBERT.
- QUATREMÈRE, E. M. *Histoire des Sultans Mamlouks de l'Égypte, écrite en arabe par Taki-Eddin-Ahmed-Makrizi, traduite en Français* . . . par . . . 2 vols. Paris. 1837, 1842. Oriental Translation Fund of Great Britain and Ireland. [III, 329.]
- QUTAIBA, IBN. See under IBN QUTAIBA.
- RABELAIS. *Gargantua*. [III, 34n.] *Pantagruel*. [132n<sup>2</sup>, 133n.]
- RADIGUET, M. *Les Derniers Sauvages; le Vie et les Mœurs aux îles Marquises*. New Edition. Paris. 1881. (1st edit. 1861.) [III, 314, 314n<sup>5</sup>.]
- RADLOFF, W. *Die Sprachen der Türkischen Stämme Süd-Sibiriens und der Dsungarischen Steppe*. [With a Preface by A. Schiefner.] 6 vols. St Petersburg. 1866-1886. [VII, 204; VIII, 107n, 228n<sup>2</sup>.]
- The title-page of Abth. i reads: *Proben der Volksliteratur der Türkischen Stämme*. . . . That of Abth. v changes to: *Die Sprachen Nördlichen Türkischen Stämme*. The Brit. Mus. catalogues the author's name as Radlov, Vasily Vasil'evich.
- RAI BAHADUR HIRA LAL. See under LAL, R. B. H.
- RAJU, RAMASWAMI. See under RAMASWAMI RAJU, P. V.
- RALSTON, W. R. S. *The Songs of the Russian People, as illustrative of Slavonic Mythology and Russian Social Life*. Ldn. 1872. [I, 191; II, 138n<sup>4</sup>, 189n<sup>1</sup>; IV, 255n<sup>2</sup>.]
- RALSTON, W. R. S. *Russian Folk-Tales*. Ldn. 1873. [I, 26, 82n<sup>1</sup>, 104, 108n<sup>1</sup>, 129, 132, 136n<sup>2</sup>; II, 60n<sup>2</sup>, 61n<sup>1</sup>, 71n<sup>1</sup>, 98n<sup>4</sup>, 122, 152n<sup>4</sup>, 155n<sup>4</sup>, 190n<sup>1</sup>, 202n<sup>1</sup>, 223n<sup>1</sup>; III, 4n<sup>1</sup>, 30n<sup>1</sup>, 82n<sup>2</sup>, 187n<sup>3</sup>, 204, 222n<sup>1</sup>, 225n<sup>2</sup>, 231n<sup>1</sup>, 238, 253n<sup>1</sup>, 268n<sup>1</sup>; IV, 145n<sup>2</sup>, 230n<sup>2</sup>; V, 82n<sup>2</sup>, 166n<sup>1</sup>, 170n<sup>1</sup>, 183n<sup>1</sup>;

- VI, 15n<sup>3</sup>, 28n<sup>2</sup>, 56n<sup>1</sup>, 72n<sup>1</sup>, 73n<sup>2</sup>, 73n<sup>3</sup>, 136, 170n<sup>2</sup>, 280 ; VIII, 56n<sup>1</sup>, 227n<sup>5</sup> ; IX, 37n<sup>1</sup>.]
- RALSTON, W. R. S. *Tibetan Tales derived from Indian Sources. Translated from the Tibetan of the Kah-Gyur by F. Anton von Schiefner. Done into English from the German, with an Introduction, by . . .* Ldn. 1882. [I, 97n<sup>2</sup>, 223, 226 ; II, 14n, 76n<sup>1</sup>, 122 ; III, 50n<sup>1</sup>, 51n, 115n<sup>1</sup>, 180, 181, 188n ; V, 63n<sup>1</sup>, 64, 153n<sup>1</sup>, 157n<sup>1</sup>, 285 ; VI, 16n ; VII, 162n<sup>1</sup> ; VIII, 69n<sup>1</sup>, 83n<sup>1</sup>, 125n<sup>1</sup>, 228n<sup>1</sup> ; IX, 82n<sup>1</sup>.]
- The volume forms part of "Trübner's Oriental Series."
- RALSTON, W. R. S. See also under PEDROSO, CONSIGLIERI ; STOKES, MAIVE.
- RAMANATHA AYYAR, A. S. "The Authorship of the Nalodaya." *Journ. Roy. As. Soc.* April 1925. Pp. 263-275. [IV, 277.]
- RAMASWAMI RAJU, P. V. *The Tales of the Sixty Mandarins . . . with an Introduction by Prof. H. Morley.* London and New York. [1886.] [I, 131.]
- RAMASWAMI RAJU, P. V. *Indian Fables.* Ldn. 1887. (2nd edit. 1901.) [V, 48n<sup>1</sup>, 49n<sup>1</sup>, 65.]
- RAMBAUD, A. N. *La Russie épique. Étude sur les chansons héroïques de la Russie, traduites ou analysées pour la première fois, par . . .* Paris. 1876. [VII, 189n<sup>2</sup>.]
- RAMSTEDT, G. J. *Kalmückische Sprachproben gesammelt und herausgegeben von . . . Erster Teil. Kalmückische Märchen I. Suomalais-Ugrilaisen Seuran Toimituksia, xxvii, 1. (Mémoires de la Société Finno-Ougrienne, xxvii, 1.)* Helsingfors. 1909. [VIII, 228n<sup>3</sup>.]
- RANFT, M. *Tractat von dem Kauen und Schmatzen der Todten in Gräbern, worin die wahre Beschaffenheit derer Hungarischen Vampyrs . . . gezeigt . . .* Leipzig. 1734. [VI, 140.]
- RANGACHARI, K. See under THURSTON, EDGAR.
- RANGASWAMI IYENGAR. See under IYENGAR, K. RANGASWAMI.
- RANNIE, DOUGLAS. *My Adventures among South Sea Cannibals. An Account of the Experiences and Adventures of a Government Official among the Natives of Oceania.* Ldn. 1912. [VIII, 310, 310n<sup>2</sup>.]
- RAPSON, E. J. *Catalogue of the Indian Coins in the British Museum.* Ldn. 1908. [I, 64n<sup>2</sup>.]
- RAPSON, E. J. "Indian Native States after the Period of the Maurya Empire." *The Cambridge History of India.* Vol. i. Cambridge. 1922. Pp. 514-539. [VI, 230.]



RASHIDUDDÍN. See under YULE, H., *Cathay and the Way Thither*.

RASMUSSEN, K. *Nye Memesker Med Tegninger of H. Moltke*. Copenhagen and Christiania. 1905. [VIII, 228<sup>n</sup>.]

RASMUSSEN, K. *Grönländska Myter och Sagor med Kulturhistorisk Inledning*. Stockholm. 1926. [VIII, 228<sup>n10</sup>.]

The above work forms one of the "Myter och Sagor" Series.

RASSMANN, A. *Die deutsche Heldensage und ihre Heimat*. 2 vols. Hannover. 1857, 1858. [IX, 144.]

RAUSCHER, HIERONYMUS. *Das ander Hundert der ausserwelten grossen unverschempten feisten wolgemesten erstuncknen Papistischen Lügen . . .* Laugingen. 1564. [II, 296.]

RAWLINSON, G. *History of Herodotus . . . assisted by Major-General Sir Henry Rawlinson, K.C.B., and Sir J. G. Wilkinson, F.R.S.* 4th edit. 4 vols. Ldn. 1880. [V, 245<sup>n</sup>, 253.]

RAWLINSON, G. *History of Ancient Egypt*. 2 vols. Ldn. 1881. [III, 329.]

RAWLINSON, H. G. *Rās Mālā . . . Hindoo Annals of the Province of Goozerat in Western India. By Alexander Kinloch Forbes. . . . Edited, with Historical Notes and Appendices, by . . . with the original illustrations*. 2 vols. Oxford Univ. Press, Ldn. 1924. [II, 266, 266<sup>n</sup>, 305<sup>n</sup>; III, 86<sup>n</sup>, 322.]

RAZĪ. *The 'Mafātih al-ghaib* (Qur'an commentary). [VI, 64, 66.]

REHATSEK, E. *Amusing Stories, from the Persian*. Bombay. 1871. [III, 118<sup>n</sup>.]

REMONDINO, P. C. *History of Circumcision from the Earliest Times to the Present*. Philadelphia and London. 1891. [III, 328.]

RHYS, JOHN. *Lectures on the Origin and Growth of Religion as illustrated by Celtic Heathendom*. The Hibbert Lectures, 1886. London and Edinburgh. 1888. [VIII, 107<sup>n</sup>.]

RICHEL, CHARLES. "Les Poisons de L'Intelligence—ii." (Hashish, Opium and Coffee.) *Revue des Deux Mondes*, xlvii<sup>o</sup> Année, Troisième Période, 1st Mars. Vol. xx. 1877. Pp. 178-197. [VII, 248.]

The first article was on alcohol and chloroform, and appeared on 15th Feb. 1877, pp. 816-840.

RIDDING, C. M. *The Kādambarī of Bāṇa. Translated, with Occasional Omissions, and accompanied by a Full Abstract of the Continuation of the Romance by the Author's son Bhūshanabhaṭṭa, by . . .* Royal Asiatic Society, Oriental Translation Fund. New Series, II. Ldn. 1896. [V, 39.]

RIDLEY, H. N. *Spices*. Ldn. 1912. [VIII, 18, 96<sup>n</sup>, 247.]

The spices dealt with are Vanilla, Nutmegs and Mace, Cloves, Pimento or Allspice, Cinnamon, Cassia and Massoi Bark, Peppers, Cardamoms, Capsicums or Chillies, Coriander, Dill, Cumin, Ginger, Turmeric, Zedoary, Galangal and Calamus Root.

RIDLEY, H. N. *The Flora of the Malay Peninsula*. With Illustrations by J. Hutchinson, F.L.S. 5 vols. Ldn. 1922-1925. [VIII, 290, 290<sup>n</sup>.]

RIEGER, C. *Kastration in rechtlicher socialer und vitaler Hinsicht*. Jena. 1911. [Not seen personally.] [III, 328.]

RIESS, E. "Alchemy (Greek and Roman)." *Hastings' Ency. Rel. Eth.* Vol. i. 1908. Pp. 287-289. [III, 162<sup>n</sup>.]

RIEU, CHARLES. *Catalogue of the Persian Manuscripts in the British Museum*. 3 vols. Ldn. 1879, 1881 and 1883. [V, 239.]

This was followed by :

*Supplement to the Catalogue of the Persian Manuscripts in the British Museum*. Ldn. 1895.

RIGGS, J. M. *The Decameron of Giovanni Boccaccio. Faithfully Translated by . . .* With Illustrations by Louis Chalon. 2 vols. Ldn. 1906. [I, 148<sup>n</sup>.]

For other references to the *Decameron* see under Boccaccio, G.

RILEY, H. T. See under PLINY.

RINK, H. *Tales and Traditions of the Eskimo; with a Sketch of their Habits, Religion, Language, and other Peculiarities. Translated from the Danish by the Author; edited by Dr Robert Brown*. Edinburgh, London. 1875. [VIII, 228<sup>n</sup>.]

RISLEY, H. H. *The Tribes and Castes of Bengal*. 4 vols. Calcutta. 1891. [I, 243<sup>n</sup>; II, 24<sup>n</sup>, 167, 229<sup>n</sup>; VIII, 271<sup>n</sup>.]

The above volumes are divided up into two divisions each of two volumes. The first is the "Anthropometric Data," and the second the "Ethnographic Glossary."

RISLEY, H. H. See also under GAIT, E. A.

RITTER, A. H., and PRELLER, L. *Historia Philosophiæ Græcæ et Latine ex fontium locis contexta*. Editio Quinta. Gothæ. 1875. [IV, 150<sup>n</sup>.]

RIVERS, W. H. R. *The Todas*. Ldn. 1906. [II, 82.]

RIVERS, W. H. R. *The History of Melanesian Society*. (Percy Sladen Trust Expedition to Melanesia.) 2 vols. Cambridge. 1914. [VIII, 310, 316<sup>n</sup>, 316<sup>n</sup>, 317.]

RIVERS, W. H. R. "Primitive Orientation." *Folk-Lore*. Vol. xii. 1901. Pp. 210-212. [III, 295<sup>n</sup>.]

RIVETT-CARNAC, J. H. "The Snake Symbol in India, especially in connection with the Worship of Śiva." *Journ. As. Soc. Bengal*. Vol. xlviii. Calcutta. 1879. Pp. 17-30. P. 31 contains an Appendix by Babu P. C. Ghosha on the articles exhibited. [II, 307, 307<sup>n1</sup>.]

The reprints of the above were entitled "Rough Notes on the Snake Symbol . . ." and did not include Ghosha's notes.

ROBERTS, A. A. *The Poison War*. Ldn. 1915. [II, 281.]

ROBERTSON, J. A. See under BLAIR, E. H., and ROBERTSON, J. A.

ROBINSON, E. J. *Tales and Poems of South India. From the Tamil*. Ldn. 1885. [V, 64.]

The above is an enlarged edition of *Tamil Wisdom* . . . Ldn., 1873 (see pp. 117, 118), by the same author.

ROBINSON, H. WHEELER. "Blood." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. Pp. 714-719. [I, 98<sup>n</sup>.]

ROBINSON, W. H. See under CROOKE, W., *Talking Thrush*.

ROCKHILL, W. W. See under HIRTH, F., and ROCKHILL, W. W.

ROE, THOMAS. See under FOSTER, WILLIAM.

ROEBUCK, T. *The Kirud Ufroz; originally translated into the Hindoostanee language by Muoluwee Hufeez-ood-Deen Uhmud from the Ayar Danish*, . . . Calcutta. 1815. [V, 240.]

ROGERS, T. *Buddhaghosha's Parables: Translated from Burmese. With an Introduction containing Buddha's Dhammapada, Or "Path of Virtue," Translated from Pāli, By F. Max Müller, M.A.*, . . . Ldn. 1870. [I, 104, 226.]

ROHDE, E. *Der Griechische Roman und Seine Vorläufer*. Leipzig. 1876. [III, 188<sup>n</sup>; IV, 132<sup>n1</sup>, 185<sup>n1</sup>; V, 133<sup>n</sup>; VI, 16<sup>n</sup>, 18<sup>n1</sup>, 170<sup>n2</sup>, 205<sup>n</sup>; VII, 139<sup>n2</sup>, 147<sup>n1</sup>, 189<sup>n2</sup>; IX, 36<sup>n1</sup>, 37<sup>n1</sup>, 47<sup>n3</sup>, 51<sup>n1</sup>.]

This work was reprinted in 1900 with an Introduction by F. Schöll, and again in 1914 with an Introduction by W. Schmid. Both were published at Leipzig.

ROHDE, P. See under SUCHIER, H.

R[OLLAND], E. "L'Ogre." *Mélusine*. Vol. ii. Paris. 1886-1887. Cols. 308-310. [III, 105<sup>n</sup>.]

ROLLAND IN DALKEITH, ION. *Heir beginnis The Sevin Seages Translatit out of Proisin Scottis Meiter, be* . . . Edinburgh. 1592. [V, 266<sup>n3</sup>.]

The edition quoted in the *Ocean* is that of 1578, but apparently has a similar title-page and contents.

ROMILLY, H. H. *From my Verandah in New Guinea: Sketches and Traditions; with an Introduction by Andrew Lang*. Ldn. 1889. [VIII, 232<sup>n2</sup>.]

- RONALDSHAY, EARL OF. *India. A Bird's-Eye View*. Ldn. 1924. [II, 88n<sup>1</sup>.]
- ROSARIO, A. DE. "Tamil Folklore." *The Orientalist*. Vol. ii. Bombay. 1885-1886. Pp. 183-184. [II, 184n.]
- ROSCHER, W. H. *Ausführliches Lexikon der Griechischen und Römischen Mythologie*. 5 vols. Leipzig. 1884 ——. [V, 258n<sup>1</sup>; VI, 282n<sup>8</sup>.]
- ROSCOE, JOHN. *The Baganda. An Account of their Native Customs and Beliefs*. Ldn. 1911. [III, 38.]
- ROSE, H. A. *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province. Based on the Census Report for the Punjab, 1883, by the late Sir Denzil Ibbetson, K.C.S.I., and the Census Report for the Punjab, 1892, by Sir Edward Maclagan, K.C.I.E., C.S.I., and compiled by . . .* 3 vols. Lahore. Vol. i, 1919; vol. ii, 1911; vol. iii, 1914. [IV, 272.]
- ROSE, H. A. "Hindu Pregnancy Observances in the Punjab." *Journ. Anth. Inst.* Vol. xxxv. 1905. Pp. 271-278. [II, 166.]
- ROSE, H. A. "Muhammedan Pregnancy Observances in the Punjab." *Journ. Anth. Inst.* Vol. xxxv. 1905. Pp. 279-282. [II, 166.]
- ROSE, H. J. *Primitive Culture in Italy*. Ldn. 1926. [VIII, 114n<sup>1</sup>.]
- ROSEN, G. *Tuti-Nameh. Das Papagaienbuch. Eine Sammlung orientalischer Erzählungen nach der türkischen. Bearbeitung zum ersten Male uebersetzt*. 2 vols. Leipzig. 1858. [VI, 265n<sup>1</sup>, 269n<sup>1</sup>, 271n<sup>1</sup>, 272n<sup>2</sup>, 275n<sup>4</sup>, 275n<sup>5</sup>, 276n<sup>4</sup>; VII, 203n<sup>6</sup>, 222n<sup>3</sup>, 241n<sup>4</sup>.]
- ROSENBAUM, J. *Geschichte der Lustseuche im Alterthume. Nebst ausführlichen Untersuchungen über den Venus- und Phalluscultus, Bordelle . . . und andere geschlechtlichen Ausschweifungen der Alten. . . .* 5th edit. Halle. 1892. [II, 308n<sup>2</sup>.]
- ROSS, E. DENISON. "Ibn Muqaffa' and the Burzoë Legend." *Journ. Roy. As. Soc.* July 1926. Pp. 503-505. [IX, 157.]
- ROSS, E. DENISON. "An Arabic and a Persian Metrical Version of Burzoe's Autobiography from 'Kalila and Dimna.'" *Bull. School of Oriental Studies*. Vol. iv. Pt. iii. 1927. Pp. 441-472. [IX, 157.]
- ROSS, H. M. "Alchemy." *Ency. Brit.* 11th edit. vol. i. Pp. 519-522. [III, 162n.]
- ROST, REINHOLD. See under WILSON, H. H.
- ROSTOCK, F. *Mittelhochdeutsche Dichterheldensage*. Halle. 1925. [VI, 109n<sup>2</sup>.]

- ROTH, HENRY LING. *The Natives of Sarawak and British North Borneo. Based chiefly on the MSS. of the late Hugh Brooke Low, Sarawak Government Service. With a Preface by Andrew Lang.* 2 vols. 1896. [VIII, 253n<sup>2</sup>, 298n<sup>1</sup>.]
- ROTH, H. LING. *Great Benin.* Halifax, England. 1903. [IX, 154.]
- ROTH, H. LING. *Oriental Silverwork, Malay and Chinese, with over 250 Original Illustrations. A Handbook for Connoisseurs, Collectors, Students and Silversmiths.* Ldn. 1910. [VIII, 253n<sup>1</sup>.]
- ROTH, R. See under BÖHTLINGK, O., and ROTH, R.
- ROTHFELD, OTTO. *Women of India.* Ldn. 1920. [II, 163n.]
- ROTHWELL, F. See under BERGSON, H.
- ROUSE, W. H. D. See under COWELL, E. B., and CROOKE, W., *Talking Thrush.*
- ROUX, M. DE. *Recueil de Voyages et de Mémoires publié par la Société de Géographie. Tome Premier.* Paris. 1824.  
The sub-title, following the Introduction, is :  
“Voyage de Marc Pol.” [VIII, 256.]  
The above text was that on which Yule based his translation. The MS. is Fr. 1116 in the Bib. Nat.
- ROY, P. C. *The Mahabharata of Krishna-Dwaipayana-Vyasa. Translated into English Prose from the Original Sanskrit Text.* Calcutta. 1919 —. (About 40 parts.) [I, 1n<sup>2</sup>, 88 ; VII, 38n<sup>2</sup>, 223n<sup>2</sup>.]
- ROY, SRIPATI. *Customs and Customary Law in British India. Tagore Law Lectures, 1908.* Calcutta. 1911. [I, 88.]
- RUBOW, P. V. “Idé og Forn i H. C. Andersen’s Eventyr.” *Den Nye Litteratur.* 1925. [VI, 293.]
- RÜCKERT, F. *Nal und Damajanti. Eine indische Geschichte. Zweite verbesserte Auflage.* Frankfurt a/M. 1838. [IV, 292.]
- RUSSELL, R. V. *The Tribes and Castes of the Central Provinces of India, by . . ., assisted by Rai Bahadur Hira Lāl.* 4 vols. Ldn. 1916. [I, 242, 242n<sup>2</sup>, 243, 245 ; II, 22n<sup>3</sup>, 23n, 83, 88n<sup>1</sup>, 118, 164n<sup>4</sup>, 185n, 242, 266, 266n<sup>2</sup>, 304, 304n<sup>2</sup>, 305n<sup>1</sup> ; III, 14n<sup>1</sup>, 51n, 86n<sup>1</sup>, 100n<sup>1</sup>, 101n, 306n<sup>5</sup>, 325 ; IV, 202n<sup>1</sup>, 272 ; V, 176 ; VII, 230n<sup>2</sup> ; VIII, 19, 273n<sup>1</sup> ; IX, 146.]
- RUTHERFORD, W. G. *Babrius, edited with Introductory Dissertations, Critical Notes, Commentary, and Lexicon, by . . .* Ldn. 1883. [V, 130n<sup>1</sup>.]
- RYABININ, M. B. (or RIABINI). See under ATTAL, M. O.
- RYDER, A. W. *The Little Clay Cart. A Hindu Drama attributed to King Shūdraka. Translated from the original*

- Sanskrit and Prākṛits into English Prose and Verse* by . . .  
Harvard Oriental Series. Vol. ix. Cambridge, Mass.  
1905. [I, 235, 235<sup>n</sup>.]
- RYSTENKO, A. "On the History of the Story of Stephanites  
and Ikhnelates in Byzantine and Slavo-Russian Litera-  
ture" [in Russian]. *Annals of the Historical-philological  
Society of the Imperial New Russian University*. Odessa.  
1902. Vol. x. Byzantino-Slavonic, section vii, pp. 237-  
280. [V, 235, 239.]
- SACCHETTI, F. *Novelle*. [III, 118<sup>n</sup>.]
- SACY, SILVESTRE DE. *Calila et Dimna, ou Fables de Bidpai,  
en arabe; . . .* Paris. 1816. [V, 236.]
- SACY, SILVESTRE DE. *Chrestomathie Arabe, ou Extraits de  
Divers Ecrivains Arabes, tant en prose qu'en vers, avec une  
Traduction Française et des Notes, . . . Seconde Édition,  
corrigée et augmentée*. 3 vols. Paris. 1826-1827. [II, 312<sup>n</sup>.]
- SADĀSIV CHHATRE. *Baital pakhisi; or, Twenty-five Tales of a  
Demon. Translated from the Hindi by . . .* Bombay. 1862.  
[VI, 226; VII, 269.]
- SAFFORD, W. E. *The Useful Plants of the Island of Guam,  
with an Introductory Account of the Physical Features and  
Natural History of the Island, of the Character and History  
of its People, and of their Agriculture*. Contributions from  
the United States National Herbarium. Vol. ix. Smith-  
sonian Institution U.S. National Museum. Washington.  
1905. [VIII, 308<sup>n</sup>, 309<sup>n</sup>, 309<sup>n</sup>.]
- SAGE, LE. *Le Diable Boiteux*. [I, 148<sup>n</sup>.]
- SAGLIO, E. See under DAREMBERG, C. V., and SAGLIO, E.
- SAHID, D., and GAULMIN, M. *Livre des lumière ou la Con-  
duite des roys, composé par le sage Pilpay*. Paris. 1644.  
(Reprinted 1698, etc.) [V, 240.]
- ȘĂINĒNU, L. *Basmele Române. București*. 1895. [VI, 138.]
- ST AUGUSTINE. *Confessions*. [III, 6<sup>n</sup>.] *De Civitate Dei*.  
[I, 276; VI, 61.]
- ST GATTI. *Nala e Damayanti*, tradotto per . . . Naples.  
1858. [IV, 292.]
- ST HILDEGARD OF BINGEN. *Physica (Subtleties)*. [I, 110<sup>n</sup>.]  
See also under MIGNE, J. P.
- ST JOHN, R. F. ST ANDREW. "Indo-Burmese Folklore."  
*The Folk-Lore Journal*. Vol. vii. 1889. Pp. 306-313.  
[VI, 266.]

This article includes a translation of three of the tales in *The Precedents of  
Princess Thoodamma*. See further under Bandow, C. J.

- ST JOHN, SPENCER. *Life in the Forests of the Far East*. 2 vols. Ldn. 1862. (2nd edit. 1863.) [VIII, 296, 296n<sup>2</sup>.]
- SAINTSBURY, GEORGE. See under MARGARET, QUEEN OF NAVARRE.
- SAINTYVES, P. *Les Contes de Perrault et les Récits Parallèles Leurs Origines (Coutumes Primitives et Liturgies Populaires)*. Paris. 1923. [I, 29; II, 224n, 253n<sup>1</sup>; III, 105n, 238; VI, 48n, 56n<sup>2</sup>, 291n<sup>1</sup>; VII, 263.]
- SAINTYVES, P. *L'Eternuement et le Bâillement dans la Magie, l'Ethnographie et le Folklore Médical*. Collection Science et Magie. Paris. 1921. [III, 309n<sup>1</sup>.]
- SALĀMA, AL-MUFADDAL IBN SALĀMA. See under MUFADDAL IBN SALĀMA, AL-.
- SAMPSON, J. "Welsh Gypsy Folk-Tales." Collected and Edited by . . . No. 12 (dūvarí) Ó trin Rašaiā. With a Note by Prof. W. R. Halliday. *Journ. Gypsy Lore Society*. Third Series. Vol. i. Edinburgh. 1922. No. 2. Pp. 49-58. [IX, 142.]
- SAMPSON, J. "Welsh Gypsy Folk-Tales." Collected and Edited by . . . No. 19. Í Benéskō Paramíšus. With a Rumanian Gypsy parallel recorded by Miss D. E. Yates, and a Note by Prof. W. R. Halliday. *Journ. Gypsy Lore Society*. Third Series. Vol. ii. Edinburgh. 1923. No. 4. Pp. 145-156. [IX, 142.]
- SANDYS, J. E. See under JEBB, R. C.
- SANGSTER, WILLIAM. *Umbrellas and their History*. Ldn. 1855. [II, 272.]
- SANGUINETTI, B. R. See under IBN BATŪTA.
- SANSOVINO, F. *Cento novelle scelte da piv nobili scrittori della Lingua volgare, di Francesco Sansovino nelle quali piacevoli and notabili avvenimenti si contengono*. Venice. 1603. [I, 44.]
- SARAT CHANDRA MITRA. See under MITRA, SARAT CHANDRA.
- SARAWAK, THE RANEE OF. *The Cauldron*. Ldn. 1925. [VI, 61.]
- SĀSTRĪ, PANDIT S. M. NATĒŚA. *Folklore in Southern India*. In Four Parts. Bombay, 1884, 1886, 1888 and 1893. [II, 136n<sup>1</sup>; VII, 219.]

This collection contains thirty-seven tales, twenty-four of which appeared in Kingscote and Sāstrī's *Tales of the Sun*, Ldn., 1890. They had previously been issued in *The Indian Antiquary*, vols. xiii-xx and xxiii-xxvii. A further selection appeared also in the following :—

*Indian Folk-Tales*. Madras. 1908. [VI, 92n<sup>2</sup>.]

SĀSTRĪ, PANDIT S. M. NATĒŚA. *The Dravidian Nights' Entertainments : being a translation of Madanakamarajan-*

- kadai*. [An anonymous Tamil tale.] Excelsior Press, Madras. 1886. [II, 190<sup>n1</sup>; III, 29<sup>n</sup>, 204.]
- SÂSTRÎ, T. GANAPATI. *Samarâṅgaṇasûtradhâra by King Bhojadeva*. Edited by Mahâmahôpadhyâya T. Gaṇapati Sâstrî. . . . 2 vols. Baroda. 1924, 1925. Gaekwad's Oriental Series, No. xxv, 1924; No. xxxii, 1925. [IX, 149.]
- SASTRY, R. SHAMA. "Vishnu's Three Strides: the Measure of Vedic Chronology." *Journ. Bombay Br. Roy. As. Soc.* Vol. xxvi. 1923. Pp. 40-56. [VI, 107<sup>n2</sup>.] See also under SHAMA SASTRI, R.
- SAVILLE, W. J. V. *In Unknown New Guinea*. . . . With 58 Illustrations and Maps. Ldn. 1926. [VIII, 314<sup>n1</sup>.]
- SAYCE, A. H. *Babylonians and Assyrians. Life and Customs*. No. vi of the Semitic Series. Ldn. 1900. [VII, 231<sup>n5</sup>.]
- SCHALL, KARL. See under HABICHT, MAX.
- SCHECHTER, S. "The Riddles of Solomon in Rabbinic Literature." *Folk-Lore*. Vol. i. 1890. Pp. 349-358. [VI, 74<sup>n</sup>.]
- SCHIEFNER, A. *Die Heldensagen d. minussinschen Tataren Rhythmisch bearbeitet von . . .* St Petersburg. 1859. [VIII, 228<sup>n2</sup>.]
- SCHIEFNER, A. *Târanâtha's Geschichte des Buddhismus in Indien. Aus dem Tibetischen übersetzt von . . .* St Petersburg. 1869. [I, 69<sup>n4</sup>; II, 69<sup>n2</sup>.]
- SCHIEFNER, F. A. VON. See under RALSTON, W. R. S.
- SCHILLER, J. C. FRIEDRICH V. "Der Gang nach dem Eisenhammer." [II, 113<sup>n1</sup>.] "Der Graf von Hapsburg." [II, 49<sup>n2</sup>.]
- From his *Gedichte*. The Poems and Ballads were translated into English in 1844 by Sir E. B. Lytton.
- SCHILTBERGER, JOHANN (or HANS). See under LANGMANTEL, V.
- SCHLEGEL, A. W., ET LASSEN, C. *Hitopadesas id est Institutio Salutaris*. Pt. 1, Sanskrit Text. Pt. 2, Commentary. Bonnæ ad Rhenum. 1829-1831. [V, 210.]
- SCHLEGEL, G. See under MÜLLER, F. W. K.
- SCHLEICHER, A. *Litauische Märchen, Sprichworte, Rätsel und Lieder. Gesammelt u. übers.* . . . Weimar. 1857. [III, 75.]
- SCHMIDT, A. *Shakespeare-Lexicon*. 2 vols. Berlin. 1874-1875. [III, 112<sup>n1</sup>.]
- The 3rd edition, by G. Sarrazin, Berlin, 1902, was much enlarged.
- SCHMIDT, BERNHARD. *Griechische Märchen, Sagen und Volkslieder*. Leipzig. 1877. [I, 77<sup>n1</sup>, 188<sup>n2</sup>; II, 57<sup>n1</sup>, 127<sup>n2</sup>; III, 28<sup>n1</sup>, 133<sup>n1</sup>, 187<sup>n3</sup>, 218<sup>n1</sup>, 238, 253<sup>n1</sup>; IV, 65<sup>n</sup>, 145<sup>n2</sup>; V, 128<sup>n2</sup>, 157<sup>n1</sup>; VI, 16<sup>n</sup>, 47<sup>n1</sup>, 136, 277; VII, 61<sup>n1</sup>; VIII, 57<sup>n2</sup>; IX, 143.]



- SCHMIDT, HANS. *Jona. Eine Untersuchung zur vergleichenden Religionsgeschichte*. Forschungen zur Religion und Literatur des Alte und Neuen Testaments. Heft ix. Göttingen. 1907. [II, 194n.]
- SCHMIDT, R. *Die Çukasaptati. (Textus Simplicior.)* Kiel. 1894. [V, 64; VII, 210n<sup>1</sup>, 210n<sup>2</sup>.]
- SCHMIDT, R. *Beiträge zur Indischen Erotik; das Liebesleben des Sanskritvolkes nach den Quellen dargestellt*. Leipzig. 1902. 2nd edit. Berlin. 1911. [I, 234n<sup>1</sup>; III, 320; V, 195.] See also under JOLLY, J., and SCHMIDT, R.
- SCHMIDTMÜLLER, Dr. "Bantik'sche Sage." *Zeitschrift der Deut. Morg. Gesell.* Vol. vi. Leipzig. 1852. Pp. 536-538. [VIII, 231n<sup>10</sup>.]
- SCHMITZ, V. A. *H. C. Andersens Märchendichtung. Ein Beitrag zur Geschichte der dänischen Spätromantik (Mit Ausblicken auf das deutsche romantische Kunstmärchen)*. Nordische Studien. No. vii. Greifswald. 1925. [VI, 293.]
- SCHOFF, W. H. *The Periplus of the Erythræan Sea. Travel and Trade in the Indian Ocean by a Merchant of the First Century. Translated from the Greek and Annotated by . . .* Commercial Museum, Philadelphia. New York. 1912. [VII, 106.]
- SCHOFF, W. H. *The Ship "Tyre." A Symbol of the Fate of Conquerors as Prophesied by Isaiah, Ezekiel and John, and Fulfilled at Nineveh, Babylon and Rome. A Study in the Commerce of the Bible*. Ldn. 1920. [VII, 106.]
- SCHOFF, W. H. "Camphor." *Journ. Amer. Orient. Soc.* Vol. xlii. Pts. 3 and 4. 1922. Pp. 355-370. [III, 260n<sup>1</sup>; VIII, 246n<sup>3</sup>.]
- SCHOFIELD, W. H. "Chaucer's Franklin's Tale." *Modern Language Ass. Amer.* Vol. xvi. (New Series, vol. ix.) Pp. 405-449. [VII, 203.]
- SCHOFIELD, W. H. "The Story of Horn and Rimenhild." *Publications of the Modern Language Association of America. Edited by C. H. Grandgent. . . .* Vol. xviii. New Series, vol. xi. Baltimore. 1903. Pp. 1-83. [II, 76n<sup>1</sup>.]
- SCHOPENHAUER, A. *The World as Will and Idea*. Translated from the German by R. B. Haldane, M.A., and J. Kemp, M.A. 3 vols. Ldn. 1883, 1886. Forming vols. xxii-xxiv of the English and Foreign Philosophical Library. [VII, 253n<sup>1</sup>.]
- SCHÖPPNER, A. *Sagenbuch der Bayerischen Lande; Aus dem Munde des Volkes, der Chronik und der Dichter herausgegeben von . . .* 3 vols. München. 1852-1853. [II, 113n<sup>1</sup>.]

- SCHOTT, ARTHUR UND ALBERT. *Walachische Märchen*. Stuttgart and Tübingen. 1845. [III, 205.]
- SCHRADER, E. See under JENSEN, P.
- SCHRADER, H. *Die Sirenen*. Berlin. 1868. [VI, 282<sup>n</sup>.]
- SCHRADER, O. *Prehistoric Antiquities of the Aryan Peoples*. Trans. by F. B. JEVONS. Ldn. 1890. [IV, 255<sup>n</sup>.]
- SCHRADER, O. *Reallexikon der indogerman. Altertumskunde*. Strassburg. 1901. [III, 319.]
- SCHRAM, ROBERT. See under SEWELL, R., and SANKARA BĀLKRIŚHNA DĪKSHIT.
- SCHRÖDER, CARL. *Sanct Brandan. Ein Lateinischer und Drei Deutsche Texte*. Herausgegeben von . . . Erlangen. 1871. [VII, 189<sup>n</sup>.]
- SCHULTESS, F. *Kalila und Dimna, Syrisch und Deutsch*. Berlin. 1911. [V, 219.]
- SCHWALBE, E. *Die Morphologie der Missbildungen des Menschen und der Tiere*. 3 vols. Jena. 1906-1913. [VII, 233<sup>n</sup>.]
- SCHWANENFLÜGEL, H. *Hans Christian Andersen. Et Digterliv*. Copenhagen. 1905. [VI, 293.]
- SCIDMORE, E. R. *Java the Garden of the East*. New York. 1898. [VIII, 295<sup>n</sup>.]
- [SCOTT, J. G.] *The Burman, his Life and Notions*. By Shway Yoe, subject of the Great Queen. Ldn. 1896. [II, 167, 265<sup>n</sup>; VIII, 286, 286<sup>n</sup>.]
- The first edition (of 1882) was in two volumes.
- SCOTT, J. G. "Burma and Assam (Buddhism in)." *Hastings' Ency. Rel. Eth.* Vol. iii. 1910. Pp. 37-44. [II, 265<sup>n</sup>.]
- SCOTT, JONATHAN. *Bahar-Danush; or, Garden of Knowledge. An Oriental Romance translated from the Persic of Einarut Oollah*. 3 vols. Shrewsbury. 1799. [VII, 203<sup>n</sup>, 214<sup>n</sup>, 259; VIII, 227<sup>n</sup>.]
- SCOTT, JONATHAN. *Tales, Anecdotes and Letters, translated from the Arabic and Persian*. Shrewsbury. 1800. [II, 113<sup>n</sup>; VI, 255, 256, 257, 258, 260, 260<sup>n</sup>.]
- SCOTT, JONATHAN. *The Arabian Nights' Entertainments, Carefully revised, and occasionally Corrected from the Arabic*. . . . 6 vols. Ldn. 1811. [VIII, 227<sup>n</sup>.]
- SCOTT, J. G., and HARDIMAN, J. P. *Gazetteer of Upper Burma and the Shan States*. 5 vols. Rangoon. 1900-1901. Vols. i and ii form Pt. i, and vols. iii-v Pt. ii of the work. [II, 232<sup>n</sup>.]
- SCOTT, WALTER. *The Antiquary*. [III, 150.] *The Lady of the Lake*. [VIII, 114<sup>n</sup>.]

SEATON, M. E. "Swan-Maidens." Hastings' *Ency. Rel. Eth.* Vol. xii. 1921. Pp. 125, 126. [VIII, 219<sup>n1</sup>.]

SÉBILLOT, P. *Folk-lore de France*. 4 vols. Paris. 1904-1907. [III, 76.]

SEELEY, H. G. *Dragons of the Air: Account of Extinct Flying Reptiles*. Ldn. 1901. [I, 105.]

SEEMANN, B. "Sandal-wood and its Commercial Importance." *The Intellectual Observer: Review of Natural History, Microscopic Research, and Recreative Science*. Vol. iv. No. 20. Ldn. Sept. 1863. Pp. 73-83. [VII, 105, 106, 107.]

This periodical first appeared in 1860 under the title of *Recreative Science* . . .

SELER, E. *Gesammelte Abhandlungen zur Amerikanischen Sprach- und Altertumskunde*. Berlin. 1902. [II, 309, 309<sup>n1</sup>.]

SELMANN, C. G. *The Melanesians of British New Guinea*. Cambridge. 1910. [III, 310.]

SELLON, E. "The Phallic Worship of India." *Memoirs read before the Anth. Soc. Ldn.* Vol. i. 1865. Pp. 327-334. [II, 242.]

SEN, K. B. L. See under DUTT, UDOY CHAND.

SEN, K. A. See under DUTT, UDOY CHAND.

SEN, K. N. N. *Vaidyak-sābdasindhuḥ*. (*The Ocean of Medical Words. A Vocabulary of Ayurvedic terms, drugs, etc., with Illustrative Quotations from Works on Hindu Medicine*.) Compiled by Kavirāj Umes Candra Gupta Kaviratna. . . . Revised and Enlarged by . . . Calcutta. 1913-1914. [VIII, 246.]

SENART, É. *Le Mahāvastu Texte Sanscrit publié pour la première fois et Accompagné d'Introductions et d'un Commentaire*. Société Asiatique. Collection d'Ouvrages Orientaux. Seconde Série. 3 vols. Paris. 1882-1897. [VIII, 71<sup>n2</sup>.]

SENART, É. *Les Inscriptions de Piyadasi*. 2 vols. Paris. 1881-1886. [VII, 33<sup>n1</sup>.]

SENECA. *De Ira*. [VI, 294<sup>n1</sup>.] *De Matrimonio*. [III, 328.] *Hercules Furens*. [IV, 65<sup>n1</sup>.] See also under WEINREICH, O.

SETH, SIMEON (or SYMEON). See under STARK.

SEVILLE, ISIDORE OF. See under ISIDORE OF SEVILLE.

SEWELL, R. *A Forgotten Empire (Vijayanagar)*. Ldn. 1900. [I, 248<sup>n1</sup>; IV, 267.]

The work has been reprinted, Ldn., 1924 (printed in Saxony).

SEWELL, R., and SANKARA BĀLKRIŚHNA DĪKSHIT. *The Indian Calendar, with Tables for the Conversion of Hindu and Muhammadan into A.D. Dates, and Vice Versâ*. . . . With

*Tables of Eclipses Visible in India* by Dr Robert Schram of Vienna. Ldn. 1896. [VIII, 19.]

The above work was followed by :

*Continuation of the "Indian Calendar," Eclipses of the Moon in India.* By R. Sewell. Ldn. 1898.

This produced two further works on the subject—both by R. Sewell :

*Indian Chronography.* . . . Ldn. 1912. *The Siddhantas and the Indian Calendar.* Calcutta. 1924.

SEYMOUR, ST JOHN D. *Tales of King Solomon.* Oxford Univ. Press, Ldn. 1924. [VI, 74n.]

SHAIK CHILLI. See under CHILLI, SHAIK.

SHAKESPEARE, WILLIAM. *Measure for Measure.* [I, 50n<sup>2</sup>.] *A Midsummer Night's Dream.* [III, 29n<sup>1</sup>.] *The Merchant of Venice.* [IV, 183.] *As You Like It.* [IV, 245n<sup>1</sup>.] *All's Well That Ends Well.* [VI, 147n<sup>1</sup>; IX, 77n<sup>2</sup>.] *The Winter's Tale.* [V, 7n<sup>1</sup>.] *The Life and Death of King John.* [VI, 24n.] *The Tragedy of King Richard II.* [IV, 222n<sup>1</sup>; VIII, 88n<sup>1</sup>, 127n<sup>3</sup>.] *The Life of King Henry the Fifth.* [II, 98n<sup>4</sup>.] *The Second Part of King Henry VI.* [II, 98n<sup>4</sup>; VI, 24n.] *The Tragedy of King Richard the Third.* [I, 31n<sup>2</sup>; VI, 24n.] (See also under TAWNEY, C. H.) *Coriolanus.* [VIII, 112n<sup>2</sup>.] *Romeo and Juliet.* [III, 112n<sup>1</sup>.] *Julius Cæsar.* [VIII, 99n<sup>1</sup>, 156n<sup>1</sup>.] *Macbeth.* [II, 145n; VII, 164n<sup>1</sup>.] *Hamlet.* [I, 76n<sup>2</sup>, 77n<sup>1</sup>; VIII, 99n<sup>1</sup>.] *Othello.* [II, 145n.] *Cymbeline.* [I, 49n<sup>1</sup>.]

Naturally all readers have their own favourite editions of Shakespeare, but, speaking purely from the point of view of the student of research, I find the one-volume Globe Edition (Macmillan & Co., 4s. 6d.) excellent in every way. On it was based Bartlett's *Complete Concordance* (also published by Macmillan), that amazing work which no Shakespearian student can afford to be without. For an annotated edition I prefer the Arden, 39 vols., 1899-1924 (Methuen).

SHAKESPEARE, WILLIAM, and FLETCHER, JOHN. *The Two Noble Kinsmen.* [V, 69n<sup>1</sup>.]

SHAMA SASTRI, R. *The Arthasastra of Kautilya.* Edited by . . . Government Oriental Library Series. Bibliotheca Sanskrita. No. 37. Mysore. 1909. [I, 233, 233n<sup>1</sup>, 265; III, 142n<sup>2</sup>.]

The above text was revised in 1919, and again in 1924, and published at Mysore, Oriental Library Publications. Sanskrit Series. Nos. 37/54, 37/64. University of Mysore. The translation of the above first appeared in the *Mysore Review*, 1906-1909 (books i-iv), and *Indian Antiquary*, 1909-1910 (books v-xv). The whole was issued, with an Introductory Note, by Dr J. F. Fleet, at Bangalore, 1915. Second edition. Mysore. 1923.

SHASTRI, HIRANANDA. *The Origin and Cult of Tārā.* Mem. Arch. Surv. India. No. 20. Calcutta. 1925. [IX, 148.]

SHAW, R. B. "On the Ghalchah Languages Wakhí and Sarikolí." *Journ. As. Soc. Bengal*. New Series, vol. xlv, Pt. i, No. 2. 1876. Pp. 139-278. [IX, 147.]

SHAW, R. B. "On the Shighni (Ghalchah) Dialect." *Journ. As. Soc. Bengal*. New Series, vol. xlvi, Pt. i, No. 2. 1877. Pp. 97-126. [III, 269n.]

SHEA, D., and TROYER, A. *The Dābistān, or School of Manners, Translated from the Persian by . . .* 3 vols. Oriental Translation Fund. Paris. 1843. [I, 192; II, 169.]

SHERRING, M. A. *Hindu Tribes and Castes*. 3 vols. Calcutta. 1872, 1879, 1881. [VIII, 270n<sup>2</sup>.]

The above work is usually referred to under the title *Hindu Tribes and Castes*, but this gives no idea as to the scope of the work. Each volume had a different self-explanatory title, as follows :—

SHERRING, M. A. *Hindu Tribes and Castes, as represented in Benares*. Vol. i. Calcutta. 1872. *Hindu Tribes and Castes; together with an Account of the Mahomedan Tribes of the North-West Frontier and of the Aboriginal Tribes of the Central Provinces*. Vol. ii. Calcutta. 1879. *Hindu Tribes and Castes. Together with Three Dissertations: on the National History of Hindu Caste; the Unity of the Hindu Race; and the Prospects of Indian Caste; and including a General Index of the Three Volumes*. Vol. iii. Calcutta. 1881.

This last volume was issued posthumously.

SHOREY, P. "Sirens." *Hastings' Ency. Rel. Eth.* Vol. xi. 1920. Pp. 577-579. [VI, 282n<sup>2</sup>.]

SHORTLAND, E. *Traditions and Superstitions of the New Zealanders*. 2nd edit. Ldn. 1856. [VI, 135.]

SHORTT, J. "Kojahs of Southern India." *Journ. Anth. Inst.* Vol. ii. 1873. Pp. 402-407. [III, 325.]

SHORTT, J. "The Bayadère: or, Dancing Girls of Southern India." *Memoirs read before the Anth. Soc. Ldn.*, 1867-1869. Vol. iii. 1870. Pp. 182-194. [I, 252, 253, 253n<sup>1</sup>, 254.]

SHORTT, L. M. "Hans Christian Andersen and Fairyland." *Fortnightly Review*. Vol. cxviii. New Series. July-Dec. Ldn. 1925. Pp. 190-201. [IX, 161.]

SHWAY YOE. See under [SCOTT, GEORGE].

SIBREE, JAMES. "The Oratory, Songs, Legends, and Folk-Tales of the Malagasy." *The Folk-Lore Journal*. Vol. i. Jan.-Dec. Ldn. 1883. Pp. 201-211. [VIII, 227n<sup>10</sup>.]

The article appears in instalments throughout the volume.

SIEBS, T. "Neues zur germanischen Mythologie." *Mitteilungen der Schlesischen Gesellschaft für Volkskunde*

- herausgegeben von Theodor Siebs.* Vol. xxv. Breslau. 1924. Pp. 1-17. [VIII, 225<sup>n2</sup>.]
- SIKES, W. WIRT. *British Goblins: Welsh Folklore, Fairy Mythology, Legends and Traditions.* Ldn. 1880. [I, 76<sup>n2</sup>; II, 75<sup>n2</sup>, 98<sup>n4</sup>, 223<sup>n1</sup>; III, 32<sup>n1</sup>, 187<sup>n3</sup>, 225<sup>n2</sup>; IV, 213<sup>n1</sup>; VI, 10<sup>n4</sup>, 277.]
- SILIUS ITALICUS. *Punica.* [VIII, 154<sup>n2</sup>.]
- SILVA, JOANNES DE ALTA. See under HILKA, A., and OESTERLEY, H.
- SILVESTRE DE SACY. See under SACY, SILVESTRE DE.
- SIMPSON, W. *The Jonah Legend. A Suggestion of Interpretation.* Ldn. 1899. [II, 194<sup>n</sup>.]
- SIMROCK, K. *Die deutschen Volksbücher.* 13 vols. Frankfurt a/M. 1845-1865. [I, 24<sup>n1</sup>, 97<sup>n2</sup>, 129, 137<sup>n1</sup>, 141<sup>n2</sup>; II, 57<sup>n1</sup>, 64<sup>n2</sup>, 76<sup>n1</sup>; III, 167<sup>n2</sup>, 187<sup>n3</sup>, 287<sup>n1</sup>; IV, 128<sup>n1</sup>; V, 43<sup>n2</sup>, 102<sup>n2</sup>, 104<sup>n1</sup>, 127<sup>n1</sup>, 138<sup>n1</sup>, 146<sup>n1</sup>, 204<sup>n1</sup>; VI, 25<sup>n2</sup>, 73<sup>n3</sup>; VII, 21<sup>n3</sup>, 81<sup>n1</sup>.]
- SINCLAIR, J. *Statistical Account of Scotland; from Communications of Ministers of the Different Parishes.* 21 vols. Edinburgh. 1791-1799. [I, 191.]
- SINCLAIR, W. F. *The Travels of Pedro Teixeira; with his "Kings of Harmuz," and extracts from his "Kings of Persia."* Translated and Annotated by . . . With further Notes and an Introduction by Donald Ferguson. Hakluyt Society. Ldn. 1902. [VIII, 259<sup>n2</sup>.] See further under TEIXEIRA, PEDRO.
- The above volume forms No. ix of the Second Series.
- SIVADĀSA. *Vetālapañchavimśatī.* [VI, 225, 225<sup>n3</sup>, 4, 261, 267, 271-273.]
- SKEAT, W. W. *Chaucer. The Prioresses Tale, Sire Thopas, The Monk's Tale, The Clerkes Tale, The Squieres Tale, from the Canterbury Tales.* Clarendon Press Series. Oxford. 1874. [V, 27<sup>n2</sup>.]
- SKEAT, W. W. (Jun.). *Malay Magic.* Ldn. 1900. [VI, 62; VIII, 290<sup>n4</sup>.]
- SKEAT, W. W. (Jun.). *Fables and Folk-Tales from an Eastern Forest.* Cambridge. 1901. [V, 48<sup>n1</sup>, 49<sup>n1</sup>, 63<sup>n1</sup>.]
- SKEAT, W. W. (Jun.). *The Past at our Doors.* Ldn. 1911. [II, 270, 270<sup>n1</sup>.]
- SKEAT, W. W. (Jun.). "Snake-stones." *Folk-Lore.* Vol. xxiii. 1912. Pp. 45-80. [IV, 245<sup>n1</sup>.]
- SKEAT, W. W. (Jun.), and BLAGDEN, C. O. *Pagan Races of the Malay Peninsula.* 2 vols. Ldn. 1906. [VI, 62; VIII, 289<sup>n3</sup>, 290<sup>n2</sup>, 3.]

SLEEMAN, W. H. *Rambles and Recollections of an Indian Official*. 2 vols. 1844. [I, 238<sup>n</sup>; IV, 271.]

A new edition appeared in 1893, edited by V. A. Smith.

SMITH, F. PORTER. See under STUART, G. A.

SMITH, G. A. *The Book of The Twelve Prophets, commonly called the Minor*. 2 vols. Ldn. 1896. [II, 194<sup>n</sup>.]

The above volumes form part of the Eighth Series of *The Expositor's Bible*, edited by the Rev. W. R. Nicoll, M.A., LL.D.

SMITH, G. ELLIOT. See under HOSE, C.

SMITH, M. HAMBLIN. See under VINCENT, A. L., and BINNS, C.

SMITH, M. STANFORTH. "Kikori Expedition." *Papua. Report for the Year ended 30th June 1911*. No. 67. Pp. 165-171. The Parliament of the Commonwealth of Australia. [VIII, 312.]

SMITH, V. A. *The Early History of India. From 600 B.C. to the Muhammadan Conquest, including the Invasion of Alexander the Great*. Oxford. 1904. [II, 282<sup>n</sup>; VII, 237<sup>n</sup>.]

SMITH, V. A. *The Oxford History of India. From the Earliest Times to the end of 1911*. Oxford. 1919. [I, 250<sup>n</sup>; IV, 264; VII, 237<sup>n</sup>.]

A 2nd edition "Revised and continued to 1921, by S. M. Edwardes . . .," appeared in 1923.

SMITH, V. A. See also under CONSTABLE, A.; CUNNINGHAM, A.; SLEEMAN, W. H.

SMITH, W. *Dictionary of Greek and Roman Antiquities*. 3rd edit. Ldn. 1890-1891. [V, 256; VIII, 156<sup>n</sup>; IX, 147.]

SMITH, W. C. *Ao Naga Tribe of Assam. A Study in Ethnology and Sociology*. With an Introduction by J. H. Hutton, C.I.E., D.Sc., M.A. Published by direction of the Government of Assam. Ldn. 1925. [VIII, 284<sup>n</sup>, 286<sup>n</sup>.]

SMITH, W. G. POGSON. See under HOBBS, THOMAS.

SMITH, W. ROBERTSON. *Lectures on the Religion of the Semites*. First Series. The Fundamental Institutions. Burnett Lectures, 1888-1889. New Edition, revised throughout by the Author. Ldn. 1894. [II, 119, 194<sup>n</sup>; VI, 133; VII, 231<sup>n</sup>.]

[SMITHERS, L. C.] See under [BURTON, R. F., and SMITHERS, L. C.].

SOCIN, A. See under PRYM, E., and SOCIN, A.

SOLALINDE, A. G. *Calila y Dimna—Fábulas. Antigua version castellana. Prólogo y vocabulario de . . .* Madrid. 1918. [V, 237.]

SONTHEIMER, J. VON. *Grosse Zusammenstellung über die Kräfte der bekannten einfachen Heil- und Nahrungsmittel*

von Abu Mohammed Abdallah Ben Ahmed aus Malaga bekannt unter den Namen Ebn Baithar. 2 vols. Stuttgart. 1840-1842. [VIII, 255n<sup>2</sup>.]

SOPHOCLES. *Antigone*. [III, 292n<sup>1</sup>.] *Electra*. [II, 127n<sup>2</sup>.] *Trachiniæ*. [V, 29n<sup>2</sup>.] See also under STORR, F.

SÖRENSEN, S. *An Index to the Names in the Mahabharata, with Short Explanations and A Concordance to the Bombay and Calcutta Editions and P. C. Roy's Translation*. Issued in thirteen parts. Ldn. 1904-1925. [VII, 223n<sup>2</sup>, 235n<sup>1</sup>; IX, 2n<sup>2</sup>.]

This magnificent work, begun by Sørensen (who died in 1902), was completed by Elof Olesen and Dines Andersen.

SOUBY-BEY. *Fabeln und Parabeln des Orients. Der türkischen Sammlung humajûn name entnommenen und ins Deutsche übertr.* . . . Foreword by Dr Rieder Pascha. Berlin. 1903. [V, 241.]

SOUTHEY, ROBERT. *Roprecht the Robber*. [VI, 136.] *Thalaba the Destroyer*. [III, 150; IV, 129n; VI, 118n<sup>1</sup>, 136.] *Old Woman of Berkeley*. [VIII, 56n<sup>1</sup>.]

SOWA, R. VON. *Die Mundart der Slovakischen Zigeuner*. Göttingen. 1887. [V, 275.]

SOY YO. "The Antiquity of the Castanet." *Once A Week. A Miscellany of Literature, Art, Science, and Popular Information*. Vol. viii. Pt. xlviii. June 1863. Pp. 609, 610. [VIII, 95n<sup>1</sup>.]

SPENCE HARDY. See under HARDY, R. SPENCE.

SPENCE, LEWIS. *Encyclopædia of Occultism: a Compendium of Information on the Occult Sciences, Occult Personalities, Psychic Sciences, Magic, Demonology, Spiritism, and Mysticism*. Ldn. 1920. [III, 162n.]

SPENCER, B., and GILLEN, F. J. *The Northern Tribes of Central Australia*. Ldn. 1904. [VII, 230n<sup>4</sup>.]

SPENCER, HERBERT. *Essays: Scientific, Political, and Speculative*. Stereotyped Edition. 3 vols. Ldn. 1868-1874. [VII, 253n<sup>1</sup>.]

SPENCER, HERBERT. *Ceremonial Institutions* [pt. iv of *Principles of Sociology*]. Ldn. 1879. [III, 21n.]

SPENCER, HERBERT. "The Physiology of Laughter." *Macmillan's Magazine*. March 1860. Pp. 395-402. [VII, 253n<sup>1</sup>.]

SPENCER, W. R. *Poems*. Ldn. 1835. [V, 138n<sup>1</sup>.]

The poem quoted in the *Ocean* is "Beth Gélert, or The Grave of the Greyhound."



SPENSER, EDMUND. *The Faerie Queene*. [III, 138<sup>n1</sup>; V, 29<sup>n2</sup>; VI, 215<sup>n1</sup>; IX, 37<sup>n1</sup>.] *Prosopopoia: or Mother Hubbard's Tale*. [V, 53<sup>n2</sup>.]

The latter poem first appeared in " *Complaints*, containing sundrie small Poemes of the Worlds Vanitie. . . ." 1591.

SPEYER, J. S. *The Gâtakamâlâ or Garland of Birth-Stories. By Ārya Sūtra*. Translated from the Sanskrit by . . . Ldn. 1895. [VII, 243<sup>n1</sup>.]

The above work forms vol. i of *Sacred Books of the Buddhists* . . . edited by F. Max Müller. Published under the patronage of His Majesty Chulālan-karana, King of Siam.

SPEYER, J. S. *Studies about the Kathāsaritsāgara*. Verhandelungen der Koninklijke Akademie van Wetenschappen te Amsterdam. Afdeeling Letterkunde. Nieuwe Reeks. Deel viii. No. 5. Amsterdam. 1908. [I, 122<sup>n4</sup>; II, 28<sup>n2</sup>, 36<sup>n1</sup>, 53<sup>n3</sup>, 60<sup>n1</sup>, 60<sup>n3</sup>, 70<sup>n1</sup>, 92<sup>n6</sup>, 140<sup>n1</sup>, 160<sup>n1</sup>, 177<sup>n1</sup>, 201<sup>n2</sup>, 227<sup>n2</sup>, 235<sup>n1</sup>; III, 12<sup>n1</sup>, 16<sup>n1</sup>, 25<sup>n1</sup>, 50<sup>n1</sup>, 81<sup>n1</sup>, 83<sup>n3</sup>, 83<sup>n4</sup>, 94<sup>n1</sup>, 159<sup>n3</sup>, 208<sup>n1</sup>, 241<sup>n3</sup>, 244<sup>n3</sup>, 246<sup>n1</sup>, 298<sup>n1</sup>; IV, 8<sup>n2</sup>, 10<sup>n</sup>, 13<sup>n2</sup>, 30<sup>n</sup>, 52<sup>n1</sup>, 73<sup>n1</sup>, 92<sup>n1</sup>, 100<sup>n1</sup>, 101<sup>n1</sup>, 200<sup>n1</sup>, 201<sup>n1</sup>, 203<sup>n1</sup>, 207<sup>n1</sup>, 218<sup>n3</sup>; V, 22<sup>n1</sup>, 79<sup>n1</sup>, 99<sup>n2</sup>, 129<sup>n1</sup>, 134<sup>n1</sup>, 159<sup>n1</sup>, 200<sup>n1</sup>, 212, 213; VI, 26<sup>n2</sup>, 31<sup>n1</sup>, 46<sup>n2</sup>, 54<sup>n1</sup>, 90<sup>n2</sup>, 167<sup>n1</sup>, 193<sup>n2</sup>, 205<sup>n1</sup>, 220<sup>n2</sup>, 225<sup>n2</sup>; VII, 16<sup>n1</sup>, 78<sup>n3</sup>, 93<sup>n2</sup>, 98<sup>n2</sup>, 125<sup>n2</sup>, 126<sup>n1</sup>, 126<sup>n1</sup>, 132<sup>n2</sup>, 153<sup>n1</sup>, 158<sup>n2</sup>, 170<sup>n4</sup>, 182<sup>n2</sup>; VIII, 16<sup>n</sup>, 31<sup>n1</sup>, 33<sup>n2</sup>, 37<sup>n1</sup>, 60<sup>n2</sup>, 63<sup>n1</sup>, 63<sup>n2</sup>, 87<sup>n2</sup>, 91<sup>n2</sup>.]

SPIEGEL, F. *Anecdota Pālica. Nach den Handschriften der Königl. Bibliothek in Copenhagen im Grundtexte herausgegeben, übersetzt und erklärt von . . . 1, Rasavāhinī . . . Uragasutta aus dem Suttanipāta . . . Leipzig. 1845. [V, 157<sup>n1</sup>.]*

SPIERS, R. PHENÉ. See under FERGUSSON, J.

SPITTA-BEY, G. *Contes arabes modernes*. Leiden. 1883. [III, 204.]

The collection consists of twelve tales.

SPOONER, D. B. "The Zoroastrian Period of Indian History." *Journ. Roy. As. Soc.* 1915. Pp. 63-89, 405-455. [II, 39<sup>n1</sup>.]

SPREGLING, M. "Kalīla Studies." *Amer. Journ. Semitic Lang. and Lit.* Vol. xl. No. 2. Jan. 1924. Pp. 81-97. [V, 219, 235.]

ŚRĪHARSHA. *Naishadhīya* (or *Naishadha-charita*). [IV, 277.]

SRIPATI ROY. See under ROY, SRIPATI.

STACK, EDWARD. *The Mikirs, from the Papers of the late . . . Edited, Arranged, and Supplemented by Sir Charles Lyall*. Published under the orders of the Government of Eastern Bengal and Assam. Ldn. 1908. [VIII, 285<sup>n4</sup>; IX, 166.]

STALLYBRASS, J. S. See under GRIMM, J. L. C.

STANISLAS JULIEN. See under JULIEN, STANISLAS.

STANLEY, H. E. J. *The Philippine Islands, Moluccas, Siam, Cambodia, Japan, and China, at the close of the Sixteenth Century. By Antonio de Morga. Translated from the Spanish, with Notes and a Preface, and a Letter from Luis Vaez de Torres, describing his Voyage through the Torres Straits.* By . . . Hakluyt Society. Ldn. 1868. [VIII, 300, 300n<sup>1</sup>.]

The above work forms No. xxxix of the 1st Series.

STARK, S. G. *Specimen Sapientiae Indorum Veterum id est Liber Ethico-Politicus . . . Græce ΣΤΕΦΑΝΙΤΗΣ καὶ ΙΧΝΗΑΤΗΣ, Nunc primum Græce ex MSS. Cod. Holsteiniano, prodit, cum versione nova Latina, opera . . . Berolini. 1697. (2nd edit. Athens, 1851.)* [V, 219, 238.]

The Greek translation of the Arabic version of Bidpāi is by Simeon Seth.

STARKIE, W. J. M. *The Clouds of Aristophanes, with Introduction, English Prose Translation, Critical Notes and Commentary, Including a new Transcript of the Scholia in the Codex Marcianus 474.* Ldn. 1911. [V, 257.]

STEEL, F. A. "Folklore in the Panjab." Collected by Mrs F. A. Steel, with Notes by Lieut. R. C. Temple. . . . *Indian Antiquary.* Vol. ix, 1880, pp. 205-210, 280-282 and 302-304; vol. x, 1881, pp. 40-43, 80-82, 147-152, 228-233, 331-333 and 347-352; vol. xi, 1882, pp. 32-43, 73-76, 163-172 and 226-230; vol. xii, 1883, pp. 103-104 and 175-177. [V, 49n<sup>1</sup>.]

STEEL, F. A., and TEMPLE, R. C. *Wide-Awake Stories. A Collection of Tales told by Little Children, between Sunset and Sunrise, in the Panjab and Kashmir.* Bombay: Education Society's Press. London: Trübner & Co. 1884. [I, 28, 130, 131; II, 108n, 122, 199n; III, 182, 247n<sup>1</sup>, 272n<sup>1</sup>, 280.]

This important collection of forty-three tales had, for the most part, previously appeared in *The Indian Antiquary*, vols. ix-xii (see above); *The Calcutta Review*, Oct. 1882, and Temple's *Legends of the Panjāb*, vol. i, pp. 1-66. The chief value of the collection lies in the "Notes," "Analysis," and "Survey of Incidents," embracing all the chief Indian collections previously published.

The work was reissued in 1894 under a new title (see below), and without any approbation or participation on the part of Sir Richard Temple.

The title-page was as follows: *Tales of the Punjab, told by the People.* By Flora Annie Steel. With Illustrations by J. Lockwood Kipling, C.I.E., and Notes by R. C. Temple. London. 1894.

STEELE, ROBERT. *Opera hactenus inedita Rogeri Baconi. Fasc. V. Secretum Secretorum cum Glossis et Notulis*

*Tractatus brevis et utilis ad declarandum quedam obscure dicta Fratris Rogeri nunc primum edidit. . . .* Accedunt versio anglicana ex Arabico edita per A. S. Fulton. Versio Vetusta Anglo-normanica nunc primum edita. Oxonii. 1920. [II, 291, 291<sup>n1</sup>.]

STEELE, T. *Kusa Jātakaya, a Buddhistic Legend*. Ldn. 1871. [V, 48<sup>n1</sup>, 61<sup>n3</sup>, 64.]

The Appendix contains fourteen Sinhalese folk-tales. Several are to be found also in Parker's *Village Folk-Tales of Ceylon*.

STEERE, E. *Swahili Tales, as told by Natives of Zanzibar. With an English Translation*. Ldn. 1870 (reprinted 1889). [V, 127<sup>n1</sup>; VIII, 227<sup>n10</sup>.]

STEFANO, HIERONIMO DI SANTO. See under MAJOR, R. M.

STEIN, M. A. *Kalhana's Rājataranginī, A Chronicle of the Kings of Kaśmīr*. Translated, with an Introduction, Commentary, and Appendices, by . . . 2 vols. Westminster. 1900. [I, 63<sup>n1</sup>; IV, 264, 266; VII, 244<sup>n1</sup>; IX, 17<sup>n2</sup>, 147.]

STEIN, A., and GRIERSON, G. A. *Hatim's Tales, Kashmiri Stories and Songs recorded with the assistance of Pandit Govind Kaul . . . with a note on the Folklore of the Tales by W. Crooke, C.I.E.* Indian Text Series. Ldn. 1923. [I, 38<sup>n</sup>, 81<sup>n</sup>, 163<sup>n</sup>; II, 124; III, 280; IV, 48, 104; V, 176, 177; IX, 163.]

STEIN, O. "Σύριγξ und surungā." *Zeit. f. Indologie und Iranistik*. Vol. iii. Pt. ii. 1925. Pp. 280-318. [V, 142<sup>n2</sup>.]

STEINSCHNEIDER, M. *Hebräische Bibliographie. Blätter für neuere und ältere Literatur des Judenthums. Redigirt von . . .* Zugleich eine Ergänzung zu allen Organen des Buchhandels. 21 vols. Berlin. 1858-1882. [II, 289<sup>n4</sup>.]

J. Ben-zian assisted in editing vols. ix-xxi. During 1866-1868 the publication was suspended.

STEINSCHNEIDER, M. *Die Hebraeischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher. Ein Beitrag zur Literaturgeschichte des Mittelalters, meist nach handschriftlichen Quellen, von . . .* Berlin. 1893. [II, 289<sup>n3</sup>; V, 220<sup>n1</sup>, 237-239.]

STEINSCHNEIDER, M. "Die toxicologischen Schriften der Araber bis Ende XII. Jahrhunderts. Ein bibliographischer Versuch, grossentheils aus handschriftlichen Quellen."

This forms No. xxiv of:

*Archiv für pathologische Anatomie und Physiologie und für Klinische Medicin*. Herausgegeben von Rudolf Virchow. Vol. lii. Berlin. 1871. Pp. 340-375. [II, 288<sup>n1</sup>.]

- STENT, G. CARTER. "Chinese Eunuchs"—Article V. (Read before the Society on 26th March 1877.) *Journal of the North China Branch of the Royal Asiatic Society*. New Series. No. xi. Shanghai. 1877. Pp. 143-184. [III, 329.]
- STEPHANI, L. "Erklärung Einiger im Jahre 1865 im Südlichen Russland Gefundenen Gegenstände." *Compte-Rendu de la Commission Impériale Archéologique pour l'année 1866*. St Petersburg. 1867. Supplément. Pp. 3-136. [VI, 282<sup>n</sup>.]
- STEPHANI, L. "Erklärung Einiger im Südlichen Gefundener Kunstwerke." *Compte-Rendu de la Commission Impériale Archéologique pour les Années 1870 et 1871*. St Petersburg. 1874. Supplément. Pp. 5-290. [VI, 282<sup>n</sup>.]
- STEPHENS, G. A. "The Eating or Chewing Pan." *The Westminster Review*. Vol. clxviii. Ldn. August 1907. Pp. 163-167. [VIII, 318<sup>n</sup>.]
- STEPHENS, G., and CAVALLIUS, H. *Old Norse Fairy Tales, Gathered from the Swedish Folk*. With Numerous Illustrations by E. Lundgren. . . . Ldn. [1882.] [I, 25.]  
Part of Series ii of "The Illustrated Library of the Fairy Tales of All Nations." The translation is by A. Alberg.
- STEVENS, JOHN. See under HERRERA, ANTONIO DE.
- STEVENSON, SINCLAIR (Mrs). *The Rites of the Twice-Born*. With Foreword by A. A. Macdonell, . . . Oxford. 1920. [I, 56<sup>n</sup>; II, 54<sup>n</sup>, 83, 166, 242, 257<sup>n</sup>; III, 37, 38; IV, 259, 259<sup>n</sup>, 260; V, 145<sup>n</sup>; VI, 59; VII, 26, 28, 188<sup>n</sup>; VIII, 18, 277.]  
The above volume forms one of "The Religious Quest of India" Series, edited by J. N. Farquhar and H. D. Griswold.
- STÖBER, AUGUST. "Elsässische Sagen und Märchen." [By several authors. Tale 16 is by A. Stöber and is entitled: "Die Here von Kaisersberg."] *Alsatia Beiträge zur elsässischen Geschichte, Sage, Sitte und Sprache heraus. von August Stöber. 1858-1861*. Mülhausen and Basel. [1862.] Pp. 263, 264. [VIII, 107<sup>n</sup>.]  
The journal *Alsatia* was previously (1850) known as *Neujahrs-Stollen*. *Alsatia* was discontinued in 1876.
- STOKES, MAIVE. *Indian Fairy Tales Collected and Translated by . . .* With Notes by Mary Stokes and an Introduction by W. R. S. Ralston, M.A. Ldn. 1880. [I, 26, 43, 129, 131; II, 42<sup>n</sup>, 43<sup>n</sup>, 57<sup>n</sup>, 136<sup>n</sup>, 193<sup>n</sup>; III, 218, 226<sup>n</sup>, 280; V, 157<sup>n</sup>; VI, 16<sup>n</sup>, 47<sup>n</sup>, 61, 154<sup>n</sup>, 250, 260; VII, 255; IX, 47<sup>n</sup>.]  
The above important collection of thirty stories first appeared, privately printed, in 1879.

STOKES, WHITLEY. *Togail Troy. The Destruction of Troy. Transcribed from the facsimile of the Book of Leinster and translated with a Glossarial Index of the Rarer Words.* Calcutta. 1881 [1882 on outside cover]. [II, 72n<sup>2</sup>.]

Only seventy copies printed.

STOKES, WHITLEY. *Three Middle-Irish Homilies on the Lives of Saints Patrick, Brigit and Columba.* . . . Calcutta. 1877. [III, 20n<sup>1</sup>.]

Of this work there are only one hundred copies privately printed.

STORER, E. *Il Novellino: The Hundred Old Tales Translated from the Italian by . . .* With an Introduction. Ldn. [1925.] See also under BIAGI, G.; BORGHINI, V.; and GUALTERUZZI, C. [IX, 150.]

STOREY, C. A. *The Fākhir of Al-Mufaddal Ibn Salama. Edited from Manuscripts at Constantinople and Cambridge.* Printed for the Trustees of the "De Goeje Fund." Leyden, 1915. [VI, 68.]

A part of the above treatise was printed at Constantinople in A.H. 1301, under the title *Ghāyat al-arab*.

STORR, F. *Sophocles, with an English Translation by . . .* 2 vols. 1912, 1913. Loeb Classical Library. [II, 127n<sup>2</sup>; III, 292n<sup>1</sup>; V, 29n<sup>2</sup>.]

STRACK, H. L. *Das Blut im Glauben u. Aberglauben der Menschheit.* Munich. 1900. [I, 98n.]

STRAPAROLA, G. F. *Piacevoli Notti.* [I, 44; II, 10n.] See further under WATERS, W. G.

STRONG, H. A. *The Syrian Goddess. Being a Translation of Lucian's "De Dea Syria," with a Life of Lucian by . . . Edited with Notes and an Introduction by John Garstang, M.A., D.Sc.* . . . Ldn. 1913. [III, 328.]

STUART BAKER, E. See under BAKER, E. C. STUART.

STUART, G. A. *Chinese Materia Medica. Vegetable Kingdom. Extensively revised from Dr F. Porter Smith's work by . . .* Shanghai. 1911. [VIII, 305.]

STUMME, H. *Tunisische Märchen und Gedichte. Eine Sammlung prosaischer und poetischer Stücke im arabischen Dialecte der Stadt Tunis nebst Einleitung und Übersetzung von . . .* 2 vols. Leipzig. 1893. (Vol. i, text; vol. ii, Trans.). [VIII, 227n<sup>8</sup>.]

STUMME, H. *Märchen der Schluf von Tázzerwalt.* Leipzig. 1895. [III, 188n; VIII, 227n<sup>8</sup>.]

SUBRAMIAH PANTULU. See under PANTULU, G. R. SUBRAMIAH.

SUCHIER, H. *Denkmäler Provenzalischer Literatur und Sprache, zum ersten Male herausgegeben von . . .* Erster Band. Mit einer untersuchung von Paul Rohde : Ueber die Quellen der Romanischen Weltchronik. Halle. 1883. [II, 289<sup>n1</sup>.]

SUKTHANKAR, V. S. *Vāsavadattā. Being a translation of an anonymous Sanskrit drama Svapanvāsavadatta attributed to Bhāsa.* Oxford University Press. 1923. [II, 21<sup>n1</sup>.]

SUKTHANKAR, V. S. "Studies in Bhāsa." *Journ. Bomb. Br. Roy. As. Soc.* Vol. xxvi. No. 2. 1923. Pp. 230-249. [II, 21<sup>n1</sup>.]

SULLY, JAMES. *An Essay on Laughter, Its Forms, Its Causes, Its Development, and Its Value.* Ldn. 1902. [VII, 253<sup>n1</sup>.]

SUMMERS, MONTAGUE. *The History of Witchcraft and Demonology.* Ldn. 1926. [IX, 146.]

This volume forms part of the "History of Civilization" Series.

SUNDBLAD, J. *Gammaldags Seder och Bruk.* New, revised, and enlarged edition. 6 parts. Stockholm. 1888. [VI, 290<sup>n3</sup>.]

SŪRA, ĀRYA. See under SPEYER, J. S., *The Gātakamālā*.

SUŚRUTA. See under BHISHAGRATNA.

SWAN, CHARLES. See under WRIGHT, THOMAS.

SWIFT, JONATHAN. *A City Shower.* [II, 270.] *Tale of a Tub.* [II, 270.] *Polite Conversation.* [V, 121<sup>n2</sup>.]

SWYNNERTON, C. *Indian Nights' Entertainment ; or, Folk-Tales from the Upper Indus.* Ldn. 1892. [I, 81<sup>n</sup>, 168 ; III, 204.]

The above work is usually misquoted as *Indian Nights' Entertainments*.

SWYNNERTON, C. *Romantic Tales from the Panjāb with Illustrations by Native Hands collected and edited from original sources by . . .* Westminster. 1903. [VII, 261.]

The above two works were amalgamated in a single volume, as follows :—

*Romantic Tales from the Panjāb with Indian Nights' Entertainment.* New Edition in One Volume. Ldn. 1908. [V, 49<sup>n1</sup>, 65.]

This work contains no illustrations or index. The total collection consists of ninety-seven tales, the value of which is greatly reduced by the absence of annotations and index.

A few of the stories were issued in the *Journ. As. Soc. Bengal*, vol. lii, p. 81 ; while four of the Rasālu legends were printed in the *Folk-lore Journal*, vol. i, p. 129.

SYED SIRAJ UL HASSAN. See under HASSAN, SYED SIRAJ UL.  
SYKES, ELLA C. "Persian Folklore." *Folk-Lore.* Vol. xii. 1901. Pp. 261-280. [III, 307, 307<sup>n2</sup>.]

SYKES, P. M. *A History of Persia*. 2nd edit. 2 vols. Ldn. 1921. [I, 103 ; VI, 293n<sup>3</sup>.]

The 1st edition appeared in 1915.

SYLVAIN LÉVI. See under LÉVI, SYLVAIN.

TACHARD, GUI. *Voyage de Siam des Pères Jésuites envoyez par le Roy aux Indes et à la Chine. Avec leurs observations astronomiques, et leurs remarques de physique, de géographie, d'hydrographie, et d'histoire*. Paris. 1686. [III, 308, 308n<sup>1</sup>.]

(There were also Amsterdam editions of 1687, 1689.)

TACITUS. *Annals*. [I, 103 ; II, 277.]

TAINE, H. A. *Les Origines de la France Contemporaine*. Pt. ii, *La Révolution*. 3 vols. Paris. 1878-1885. [II, 185n<sup>3</sup>.]

TASSY, GARCIN DE. See under GARCIN DE TASSY, J. H.

TATIUS, ACHILLES. *The Loves of Clitopho and Leucippe*. [V, 200n<sup>2</sup>.]

TAVERNIER, J. B. See under BALL, V.

TAWNEY, C. H. *Uttara Rāma Charita, A Sanskrit Drama by Bhavabhūti, Translated into English Prose*. Calcutta. 1871. [I, viii.]

A 2nd edition, adapted to Pundit I. C. Vidyasagara's edition of the text, appeared in 1874, also at Calcutta.

TAWNEY, C. H. *The Mālavikāgnimitra. A Sanskrit Play by Kālidāsa. Literally translated into English Prose*. Calcutta. 1875. [IV, 15 ; VII, 2n<sup>1</sup>.]

A 2nd edition appeared in 1891.

TAWNEY, C. H. *Two Centuries of Bhartrihari. Translated into English Verse*. Calcutta. 1877. [I, viii, x.]

TAWNEY, C. H. *The Tragedy of King Richard the Third. By William Shakespeare. With an Introduction and Notes by . . . With an Appendix by T. Cartwright, B.A., B.Sc. (Lond.)*. Ldn. 1888. (Last reprint 1922.) [I, viii.] See also under SHAKESPEARE, WILLIAM.

TAWNEY, C. H. *The Kathākoṣa ; or, Treasury of Stories. Translated from Sanskrit Manuscripts. . . . With Appendix, containing Notes, by Professor Ernst Leumann. . . . Royal Asiatic Society. Oriental Translation Fund. New Series, II*. Ldn. 1895. [I, 40n, 48n<sup>2</sup>, 101n<sup>1</sup>, 121n<sup>2</sup>, 223, 224, 226 ; II, 5n<sup>1</sup>, 108n, 113n<sup>1</sup>, 219n<sup>3</sup>, 232n ; III, 60, 61, 62, 207n<sup>2</sup>, 279 ; IV, 47, 174n<sup>1</sup> ; V, 17n<sup>1</sup>, 125n<sup>1</sup>, 155n<sup>2</sup>, 176 ; VI, 1n<sup>1</sup>, 25n<sup>3</sup>, 205n ; VII, 220, 223, 254 ; VIII, 29n<sup>1</sup>.]

TAWNEY, C. H. *The Prabandhacintāmaṇi or Wishing-stone of Narratives. Composed by Merutuṅga Ācārya. Translated*

from the Original Sanskrit by . . . Calcutta. 1901. [I, 37n<sup>2</sup>, 39n<sup>1</sup>, 47n; II, 108n; IV, 47; V, 17n<sup>1</sup>, 125n<sup>1</sup>, 155n<sup>2</sup>, 176; VI, 229n<sup>1</sup>; VII, 202.]

T[AWNEY], C. H. "Ancient Superstitions regarding 'Meeting Eyebrows.'" *The Indian Antiquary*. Vol. vii. Bombay. 1878. P. 87. [II, 104n.]

TAWNEY, C. H. "Some Indian Methods of Electing Kings." *Proc. As. Soc. Bengal*. Nov. 1891. Pp. 135-138. Calcutta. 1892. [V, 176.]

TAWNEY, C. H., and THOMAS, F. W. *Catalogue of Two Collections of Sanskrit Manuscripts preserved in the India Office Library*. Ldn. 1903. [I, ix.]

TAYLOR, BAYARD. *Faust. A Tragedy by John Wolfgang von Goethe. Translated, in the original metres, by . . .* 2 vols. Ldn. 1871. [IV, 227n<sup>1</sup>.]

TAYLOR, R. *Te Ika a Maui; or, New Zealand and its Inhabitants, illustrating the Origin, Manners, Customs, . . . and Language of the Natives. . . .* 2nd edit. Ldn. 1870. [VI, 135; VIII, 232n<sup>7</sup>.]

(The 1st edition appeared in 1855.)

TEGNER, HANS. See under BRÆKSTAD, H. L.

TEIXEIRA, PEDRO. *Relaciones de Pedro Teixeira d' el Origen Descendencia y Succession de los Reyes de Persia, y de Harmuz, y de vn Viage hecho por el mismo Autor dende la India Oriental hasta Italia por tierra. . . .* Antwerp. 1610. [I, 214.] See further under SINCLAIR, W. F.

For an English translation of Teixeira, readers are referred to *The Travels of Pedro Teixeira; with his "Kings of Harmuz," and extracts from his "Kings of Persia,"* W. F. Sinclair and D. Ferguson, Hakluyt Society, 2nd Series, No. ix, Ldn., 1902. The reference to *tutia* will be found on p. 218.

TEMPLE, R. C. *The Legends of the Panjâb*. 3 vols. Bombay. 1884, 1885, 1901. [III, 321.]

This important collection was to have been issued in monthly parts in the years 1884, 1885 and 1886. Owing, however, to official duties, seven years elapsed between the appearance of No. xxxiii and No. xxxiv (the Index); and another seven years passed until No. xxxv (the Preface) was issued. This was followed in November 1901 by the final part, No. xxxvi, which contained an Index to the Preface. These facts account for the great scarcity of complete sets. (There is one at the India Office and another at the Royal Asiatic Society. The British Museum lacks the last four parts.) The whole collection as published consists of fifty-nine legends, which, however, represents only half the number collected by Sir Richard Temple. The titles of Nos. lx-cxviii are to be found in vol. iii, pp. vi-viii, of the above work. Several of these have since been published: see *Indian Antiquary*, vols. xxv, p. 300; xxxvii, p. 149; xxxviii, pp. 81, 311, and xxxix, p. 1, where the



legends were edited by H. A. Rose. He also issued six more in his *Glossary of the Tribes and Castes of the Punjab*, vol. i, pp. 646-675 and 720-730.

The only other published legend from the collection is to be found in F. W. Skemp, *Multani Stories*, Lahore, 1917, pp. 78-81.

Reference should also be made to Temple's article, "The Folklore in the Legends of the Panjab," *Folk-Lore*, vol. x, 1899, pp. 384-443.

TEMPLE, R. C. *A Geographical Account of Countries Round the Bay of Bengal, 1669 to 1679. By Thomas Bowrey.* Edited by . . . Hakluyt Society. Cambridge. 1905. [IV, 270; VIII, 292<sup>n</sup>, 293<sup>n</sup>.]

This volume forms No. xii of the 2nd Series.

TEMPLE, R. C. *The Travels of Peter Mundy in Europe and Asia, 1608-1667.* 4 vols. Hakluyt Society. Ldn. [IV, 270; VIII, 266<sup>n</sup>, 267<sup>n</sup>.]

The numbers and dates of the volumes are as follows :—

Vol. i. 2nd Series. No. xvii. 1905. Vol. ii. 2nd Series. No. xxxv. 1914. Vol. iii. 2nd Series. Pt. i, No. xlv.; Pt. ii, No. xlvi. 1919. Vol. iv. 2nd Series. No. lv. 1924.

TEMPLE, R. C. "Notes on a Collection of Regalia of the Kings of Burma of the Alompra Dynasty." *Indian Antiquary*. Vol. xxxi. Nov. 1902. Pp. 442-444. [II, 264<sup>n</sup>.]

TEMPLE, R. C. "Family Godlings as Indicators of Tribal Migration." *The Indian Antiquary*. Bombay. Vol. xxxiii. March 1904. Pp. 98-100. [II, 269<sup>n</sup>.]

TEMPLE, R. C. "Ritual Murder as a Means of Producing Children." *Indian Antiquary*. Vol. lii. May 1923. Pp. 113-115. [I, 154<sup>n</sup>.]

TEMPLE, R. C. See also under STEEL, F. A., and TEMPLE, R. C.

TENDLAU, A. M. *Das Buch der Sagen und Legenden jüdischer Vorzeit. Nach den Quellen bearbeitet nebst Anmerkungen und Erläuterungen.* 2nd edit., enlarged. Stuttgart. 1845. [III, 59.]

TENNYSON, A. *Vivien*. [VI, 1<sup>n</sup>.]

TERENCE (TERENTIUS AFER). *Eunuchus*. [III, 6<sup>n</sup>.] *Phormio*. [IV, 138<sup>n</sup>.]

TERTULLIAN. *Ad Nationes*. [III, 131<sup>n</sup>.]

THA'LABĪ. *Qīṣas al-'anbiyā'*. Cairo, A.H. 1314. [VI, 63.]

THEOCRITUS. *Idyllia* (the *Idylls*). [V, 201<sup>n</sup>; VI, 24<sup>n</sup>.] See also under FRITSCHÉ, A. T. A.

THEOPHRASTUS (ΘΕΟΦΡΑΚΤΟΥ). See under JEBB, R. C.

THIETMAR (DIETMAR or DITHMAR) OF MERSEBURG. See under PERTZ, G. H.

- THISELTON-DYER, T. F. *Folk-Lore of Plants*. Ldn. 1889. [III, 154.]
- THOMAS, A. "Les Proverbs de Guylem de Cerveras (Poème Catalan du XII<sup>e</sup> Siècle)." *Romania. Recueil Trimestriel consacré à l'Étude des Langues et des Littératures, Romanes*. Tom. xv. Paris. 1886. Pp. 25-110. [II, 292, 292<sup>n2</sup>.]
- THOMAS, E. J. See under FRANCIS, H. T., and THOMAS, E. J.
- THOMAS, E. J. "Sun, Moon and Stars (Buddhist)." *Hastings' Ency. Rel. Eth.* Vol. xii. 1921. Pp. 71-73. [II, 81.]
- THOMAS, F. W. "The Plays of Bhāsa." *Journ. Roy. As. Soc.* Jan. 1922. Pp. 79-83. [II, 21<sup>n1</sup>.]
- THOMAS, F. W. "Chandragupta, the Founder of the Maurya Empire." *The Cambridge History of India*. Vol. i. Cambridge. 1922. Chap. xviii. Pp. 467-473. [II, 282<sup>n1</sup>.]
- THOMAS, F. W. See also under TAWNEY, C. H., and THOMAS, F. W.
- THOMAS, N. W. "Animals." *Hastings' Ency. Rel. Eth.* Vol. i. 1908. Pp. 483-535. [I, 134<sup>n1</sup>; II, 240; III, 170<sup>n1</sup>.]
- THOMPSON, C. J. S. *Poison Mysteries in History, Romance and Crime*. Scientific Press, Ldn. 1923. [II, 281.]
- THOMPSON, E. "The Suppression of Suttee in Native States." *The Edinburgh Review*. No. 500. Vol. ccxlv. April 1927. Pp. 274-286. [IX, 155.]
- THOMPSON, R. CAMPBELL. *The Devils and Evil Spirits of Babylonia, being Babylonian and Assyrian Incantations against the Demons, Ghouls, Vampires, Hobgoblins, Ghosts and kindred evil spirits, which attack mankind. . . .* 2 vols. Ldn. 1903, 1904. [II, 61<sup>n1</sup>; VI, 138.]  
Forming vols. xiv and xv of Luzac's Semitic Text and Translation Series.
- THOMPSON, R. CAMPBELL. *Semitic Magic: Its Origins and Development*. Forming vol. iii of Luzac's Oriental Religious Series. Ldn. 1908. [II, 99<sup>n</sup>, 193<sup>n1</sup>, 295; III, 38.]
- THOMPSON, R. CAMPBELL. "The Golden Age of Hammurabi," being chap. xiv of *The Cambridge Ancient History*. Cambridge. 1923. Pp. 494-551. [I, 271<sup>n1</sup>.]
- THOMSON, B. See under AMHERST OF HACKNEY, LORD, and BASIL THOMSON.
- THORBURN, S. S. *Bannú; or Our Afghán Frontier*. Ldn. 1876. [I, 43; V, 127<sup>n1</sup>.]  
About fifty tales are included in the above work.
- THORNDIKE, LYNN. *A History of Magic and Experimental Science during the First Thirteen Centuries of Our Era*. 2 vols. Ldn. 1923. [I, 77<sup>n1</sup>; II, 99<sup>n</sup>, 108<sup>n</sup>, 288<sup>n3</sup>, 295<sup>n1</sup>, 299<sup>n2</sup>, 299<sup>n4</sup>; III, 57, 162<sup>n</sup>; V, 201<sup>n</sup>.]

- THORPE, BENJAMIN. *Yule-Tide Stories. A Collection of Scandinavian and North German Popular Tales and Traditions, from the Swedish, Danish, and German.* Ldn. 1853. Bohn's Antiquarian Library. [I, 25, 48n<sup>2</sup>, 147n<sup>2</sup>, 166; II, 76n<sup>1</sup>, 80n<sup>1</sup>, 190n<sup>1</sup>; III, 48n<sup>1</sup>, 205, 225n<sup>2</sup>, 226n<sup>2</sup>, 236, 237; VI, 291n<sup>2</sup>.]
- THUMB, A. "Zur neugriechischen Volkskunde." *Zeitschrift des Vereins für Volkskunde. Im Auftrage des Vereins herausgegeben von Karl Weinhold.* Vol. ii. Berlin. 1892. Pp. 123-134. [VIII, 117n<sup>2</sup>.]
- THURN, E. IM. See under IM THURN, E.
- THURSTON, EDGAR. *Ethnographic Notes in Southern India.* With 40 Plates. Madras. 1906. [I, 258n<sup>2</sup>; II, 7n<sup>1</sup>, 166, 256, 256n<sup>4</sup>; III, 46n<sup>2</sup>, 306n<sup>3</sup>; IV, 122n<sup>1</sup>, 171n<sup>1</sup>, 245n<sup>1</sup>.]
- THURSTON, EDGAR. *Castes and Tribes of Southern India.* . . . Assisted by K. Rangachari, M.A. . . . 9 vols. Government Press, Madras. 1909. [I, 234n<sup>3</sup>, 253, 258, 258n<sup>2</sup>, 259, 265; II, 166, 256, 256n<sup>4</sup>; III, 101n, 325; VIII, 109n<sup>3</sup>, 112n<sup>1</sup>, 275n<sup>1</sup>, 275n<sup>2</sup>, 275-283.]
- THURSTON, EDGAR. *Omens and Superstitions in Southern India.* Ldn. 1912. [III, 306n<sup>3</sup>.]
- THURSTON, E. See also under WATT, GEORGE.
- TIELE, P. A. See under BURNELL, A. C.
- TILLE, VACLAV. *Verzeichnis der Böhmischen Märchen.* Vol. vi. Helsinki. 1921. *FF Communications* No. 34. [VIII, 107n; IX, 141.]
- This series is edited for the Folklore Fellows by Johannes Bolte, Oskar Hackman, Kaarle Krohn and C. W. von Sydow.
- TOBLER, O. *Die Epiphanie der Seele in deutscher Volkssage.* Kiel. 1911. [VIII, 107n.]
- The above "Dissertation" is not in the British Museum, and I have not personally seen it.
- TOD, JAMES. *Annals and Antiquities of Rajast'han, or the Central and Western Rajpoot States of India.* 2 vols. Ldn. 1829-1832. (2nd edit., Madras, 1873. Popular edition, Ldn., 1914. New edition, 1920, by W. Crooke.) [II, 305n<sup>1</sup>; VI, 226n<sup>1</sup>.]
- TORQUEMADA, F. JUAN DE. *La Monarquia Indiana.* Madrid. 1723. [III, 150, 151.]
- TOUCHE, LA. See under LA TOUCHE, T. H. D.
- TRAILL, G. W. See under BATTEN, J. H.
- TREBOVSKÝ, F. (i.e. F. M. KLÁCEL). *Bájký [Bidpajovy], téměř do všech jazyků již přeložené, po česku vzdělané od*

. . . Pt. i, Olomouc (Olmütz), 1846 ; Pt. ii, Brně (Brünn), 1850. [V, 237.]

For further details see F. Doucha, *Knihopisný Slovník cesko-slovenský*, Praha, 1865, p. 13.

TREMEARNE, A. J. N. *Hausa Superstitions and Customs. An Introduction to the Folk-Lore and the Folk*. Ldn. 1913. [III, 312, 312<sup>n1</sup>.]

TREMEARNE, A. J. N. *The Ban of the Bori. Demons and Demon-Dancing in West and North Africa*. Ldn. 1914 (date at end of Foreword). [III, 38, 312, 312<sup>n1</sup>; VII, 231<sup>n5</sup>.]

TRENCKNER, V. *Pali Miscellany. Pt. I, containing a Specimen of the Milindapañho-Text, Translation and Notes*. Ldn. 1879. [I, 12<sup>n1</sup>.]

TRILLES, PÈRE H. *Proverbes, Légendes et Contes Fangs*. Neuchâtel. 1905. [III, 105<sup>n</sup>.]

TROYER, A. See under SHEA, D., and TROYER, A.

TRUMBULL, H. C. *The Blood Covenant*. Ldn. 1887. [I, 98<sup>n</sup>.]

TSCHUDI, J. J. VON. *Reisen durch Südamerika*. 5 vols. Leipzig. 1866-1869. [II, 280<sup>n6</sup>.]

TURNER, G. *Samoa a Hundred Years ago, and long before ; together with Notes on the Cults and Customs of Twenty-three other Islands in the Pacific ; with a Preface by E. B. Tylor*. Ldn. 1884. [VIII, 232<sup>n5</sup>.]

TYLOR, E. B. *Primitive Culture : Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Custom*. 2 vols. Ldn. 1871. (2nd edit. 1873 ; 3rd edit. 1891.) [II, 83, 96<sup>n1</sup>, 103<sup>n1</sup> ; III, 30<sup>n1</sup>, 185<sup>n1</sup> ; IV, 64<sup>n1</sup>, 145<sup>n1</sup> ; V, 121<sup>n1</sup>, 179<sup>n1</sup> ; IX, 154.]

For full details of other editions, translations, etc., see *Anthropological Essays Presented to E. B. Tylor*, Oxford, 1907, p. 379.

TYLOR, E. B. "Eunuch." *Ency. Brit.* 11th edit. 1910-1911. Vol. ix. Pp. 890, 891. [III, 328.]

TYLOR, E. B. See also under TURNER, G.

UHLE, H. *Programm des Gymnasiums zum heiligen Kreuz in Dresden. . . . Erste Abtheilung. Die fünfzehnte Erzählung der Vetālapantchavinçati . . . mit Uebersetzung und Anmerkungen von . . . Dresden*. 1877. [V, 267.]

UHLE, H. *Die Vetālapañcavinçatikâ in den Recensionen des Çivadâsa und eines Ungenannten mit kritischen Commentar*. Leipzig. 1881. [VI, 225<sup>n4</sup>, 261, 261<sup>n1</sup>, 261<sup>n3</sup>, 267, 273<sup>n4</sup>, 273<sup>n5</sup>.]

This forms the first part of vol. viii of :

*Abhandlungen für die Kunde des Morgenlandes herausgegeben von der Deutschen Morgenländischen Gesellschaft unter der verantwortlichen Redaction des Prof. Dr E. Windisch. Leipzig. 1884.*

UHLE, H. *Die Vetālapaṇcaviṃśatikā des Sivadāsa nach einer Handschrift von 1487 (Samv. 1544). Text mit kritischen Apparat nebst einer Inhaltsangabe der Erzählungen von . . .* Leipzig. 1914. [V. 266.]

This forms vol. lxvi, pp. 3-87, of :

*Berichte über die Verhandlungen der Königlich sächsischen Gesellschaft der Wissenschaften zu Leipzig. Phil.-Hist. Klasse.*

ULLĀH, 'IZZAT. *Gul-i Bakāwālī* (Rose of Bakawali). [VI, 60 ; VII, 224, 224n<sup>1</sup>.]

The English translation is contained in W. A. Clouston's *Eastern Romances* (q.v.).

UNDERDOWNE, THOMAS. *An Æthiopian History written in Greek by Heliodorus. Englished by . . . anno 1587. With an Introduction by Charles Whibley.* Ldn. 1895. [VI, 51n<sup>1</sup>.]

Forming vol. v of the Tudor Translations.

UNGER, R. "Zur Sirenensage." *Philologus. Zeitschrift für das klassische Alterthum.* Vol. xlv. Göttingen. 1888. Pp. 770-775. [VI, 282n<sup>6</sup>.]

UNGNAD, A. See under KOHLER, J. ; PEISER, F. E. ; and UNGNAD, A.

UPHAM, E. *The Mahāvansi, Rājā-Ratnācari, and Rājā-vali, forming the Sacred and Historical Books of Ceylon ; also a Collection of Tracts on Buddhism. Translated from the Singhalese.* 3 vols. Ldn. 1833. [V, 73n<sup>1</sup>.]

UPRETI, G. D. *Proverbs and Folklore of Kumaun and Garhwal.* Lodiāna. 1894. [V, 64, 65.]

The collection consists of one hundred and twenty-five stories, chiefly fables.

URI, J. *Epistolæ Turcicæ ac Narrationes Persicæ editæ et Latine conversæ.* Oxonii. 1771. [VI, 265, 265n<sup>2</sup>.] See further under MUḤASSIN IBN 'ALĪ AT-TANŪKHĪ.

UTGIKAR, N. B. "The Story of the Dataratha Jātaka and of the Rāmāyaṇa." *Journ. Roy. As. Soc. Centenary Supplement.* Oct. 1924. Pp. 203-211. [IX, 154.]

UTGIKAR, N. B. See also under WINTERNITZ, M., "Serpent Sacrifice . . ."

UZANNE, O. *L'Ombrelle. Le Gant—Le Manchon.* Paris. 1883. [II, 272.]

UZANNE, O. *The Sunshade : the Glove—the Muff. Translated from the French.* Ldn. 1883. [II, 272.]

UZANNE, O. *Petites Monographies d'Art. Les Ornaments de la Femme.* Paris. 1892. [II, 272.]

VALEČKA, E. *Bájký Bidpajovy.* Praha (Prague). [1894.] [V, 237.]

In view of Prof. Edgerton's remarks in vol. v, p. 237, I put Valečka as the author. He was, however, the publisher—but in this case was apparently the author as well. The work was issued in nine sections and totals 354 pages. These are all the details I can discover.

VALERIUS FLACCUS. *Argonautica.* [I, 190.]

VALLE, PIETRO DELLA. *Travels.* [II, 162n ; III, 85n.] See further under GREY, EDWARD.

VALLÉE POUSSIN. See under POUSSIN, L. DE LA VALLÉE.

VÄLMĪKI. See under CAREY, W.; DUTT, MANMATHA NATH; and GRIFFITH, R. T. H.

VAN LIMBURG-BROUWER, P. A. S. *Akbar, an Eastern Romance. Translated from the Dutch by M. M. With Notes and an Introductory Life of the Emperor Akbar by C. R. Markham.* Ldn. 1879. [IV, 159n<sup>1</sup>.]

VARNHAGEN, F. A. DE. *Colloquios dos Simples e drogas e cousas medicinaes da India e assi de algumas fructas achadas nella (varias cultivadas hoje no Brazil) compostos pelo Doutor Garcia de Orta. . . . Feita, proximamente pagina por pagina, pela primeira, impressa em Goa por João de Endem no anno de 1563.* Lisbon. 1872. [VIII, 243, 243n<sup>3</sup>, 245.]

The editor's name appears at the end of the Preface.

See also under Colin, A.; L'E(s)cluse, Charles de; Markham, Clements; and Orta, Garcia da.

VARNHAGEN, H. *Ein indisches Märchen auf seiner Wanderung durch die asiatischen und europäischen Litteraturen.* Berlin. 1882. [I, 40n.]

VARTHEMA, LUDOVICO DI. See under BADGER, G. P.

VASSAL, G. M. *On & Off Duty in Annam.* With numerous Illustrations from Photographs taken by the Author. Ldn. 1910. [VIII, 287n<sup>3</sup>.]

VĀTSYĀYANA. See under [BURTON, R. F., and ARBUTHNOT, F. F.], *Kama Sutra*.

VATTEL, E. DE. *Le Droit des Gens, ou Principes de la Loi Naturelle appliqués à la Conduite et aux Affaires des Nations et des Souverains.* The Classics of International Law. Washington. 1916. [II, 278, 278n<sup>1</sup>, 279.]

Vols. i and ii are photographic reproductions of the 1st edition of 1758 and vol. iii is a translation of the same by C. G. Fenwick.

- VAUX, CARRA DE. See under CARRA DE VAUX, B<sup>ON</sup> B.
- VECKENSTEDT, E. *Wendische Sagen, Märchen und abergläubische Gebräuche*. Graz. 1880. [I, 26, 51<sup>n1</sup>, 108<sup>n3</sup>, 129, 141<sup>n2</sup>; II, 42<sup>n1</sup>, 98<sup>n4</sup>, 107<sup>n1</sup>, 152<sup>n4</sup>, 155<sup>n4</sup>, 202<sup>n1</sup>, 223<sup>n1</sup>; III, 131<sup>n3</sup>, 133<sup>n1</sup>, 187<sup>n3</sup>, 191<sup>n1</sup>, 225<sup>n2</sup>, 238, 253<sup>n1</sup>; IV, 245<sup>n1</sup>; V, 100<sup>n1</sup>; VI, 28<sup>n2</sup>, 36<sup>n1</sup>, 280; IX, 45<sup>n1</sup>.]
- VEDEL, VALDEMAR. "Den Andersenske Eventyrdigtning. H. Brix : H. C. Andersen og hans Eventyr." *Tilskuieren*. Copenhagen. June 1907. Pp. 494-502. [VI, 293.]
- VEDEL, VALDEMAR. "H. C. Andersen's Eventyr i europæisk Belysning." *Tilskuieren*. Copenhagen. Jan. 1926. Pp. 43-56. [VI, 293.]
- VELTEN, C. *Märchen und Erzählungen der Suaheli*. Stuttgart and Berlin. 1898. [III, 280.]
- VÉRARD, ANTOINE. *LeCuerdePhilosophie. Circa1507*. [II, 293.]
- VERNALEKEN, T. *Österreichische Kinder- und Hausmärchen. Treu nach mündlicher Überlieferung*. Vienna. 1864. [III, 272<sup>n1</sup>.]
- VERNIEUX, C. *The Hermit of Motee Jhurna, or Pearl Spring ; also Indian Tales and Anecdotes, Moral and Instructive*. 2nd edit. recast and enlarged. Calcutta. 1873. [II, 114<sup>n</sup>.]
- VIDYASAGARA, I. C. See under TAWNEY, C. H., *Uttara Rāma Charita*.
- VIDYASAGARA, JIBANANDA. *Kathasaritsagara, or Ocean of the Streams of Story rendered into Sanskrit Prose from the Poem of Somadeva Bhatta by . . .* Calcutta. 1883. [V, 236.]
- VIGNAU, M. DU. *Le Secrétaire Turc, Contenant L'Art d'exprimer ses pensées sans se voir, sans se parler & sans s'écrire, avec les circonstances d'une Avanture Turque, & une Relation tres-curieuse de plusieurs particularitez du Serrail qui n'avoient point encore esté sceuës*. Paris. 1688. [I, 81<sup>n</sup>.]
- VIGNE, G. T. *Travels in Kashmir, Ladak, Iskardo, the Countries adjoining the Mountain-Course of the Indus, and the Himalaya, North of the Punjab*. 2 vols. Ldn. 1842. [IV, 272.]
- VINCENT DE BEAUVAIS. *Incipit Speculum Historiale. . . .* 2 vols. 1473. [VI, 272, 272<sup>n5</sup>.]
- VINCENT, A. L., and BINNS, C. *Gilles de Rais: The Original Bluebeard. Introduction by M. Hamblin Smith*. Ldn. 1926. [IX, 147.]
- VIRCHOW, R. *Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. Redigirt von . . .* Berlin. 1899. [II, 308<sup>n2</sup>.]

The above was a Supplement contained in Vols. iii-xxxiv (1871-1902) of the *Zeit.für Ethnologie*. . . .

Koninklijke Akademie van Wetenschappen. Amsterdam. 1879. [I, 223.]

WATERFIELD, W. *The Lay of Alha. A Saga of Rajput Chivalry as sung by Minstrels of Northern India. Partly Translated in English Ballad Metre by the late . . ., with an Introduction and abstracts of the untranslated portions by Sir George Grierson.* . . . Oxford, University Press. 1923. [IX, 153.]

WATERS, W. G. *The Nights of Straparola. Now First Translated into English by . . . Illustrated by E. R. Hughes,* . . . 2 vols. Ldn. 1894. [I, 46<sup>n2</sup> ; III, 76, 205 ; V, 158<sup>n</sup>.]

WATERS, W. G. *The Novellino of Masuccio. Now First Translated into English by . . . 2 vols.* Ldn. 1895. [III, 287<sup>n1</sup>.]

WATERS, W. G. *The Precorone of Ser Giovanni. Now first translated into English by . . . Illustrated by E. R. Hughes,* . . . Ldn. 1897. [V, 267.]

WATT, GEORGE. *A Dictionary of the Economic Products of India. . . . Assisted by Numerous Contributors.* 6 vols. Calcutta. 1889-1896. [II, 280<sup>n1</sup>, 304<sup>n1</sup> ; VII, 105, 106, 107, 249<sup>n2</sup> ; VIII, 7<sup>n2</sup>, 7<sup>n3</sup>, 8<sup>n1</sup>, 18, 65<sup>n1</sup>, 96<sup>n1</sup>, 96<sup>n2</sup>, 96<sup>n3</sup>, 96<sup>n5</sup>, 243<sup>n2</sup>, 247, 249, 318<sup>n1</sup>.]

In reality the work is in ten volumes, as vol. vi is in four parts, each of which forms a distinct volume.

The tenth volume is the Index, published in 1896, three years after the last Part of vol. vi. It was prefaced by E. Thurston, with the assistance of T. N. Mukerji of the Indian Museum, Calcutta.

WATT, GEORGE. *The Commercial Products of India; being an Abridgement of "The Dictionary of the Economic Products of India."* Ldn. 1908. [II, 280<sup>n1</sup>, 304<sup>n1</sup>.]

WEBER, A. *Verzeichniss der Sanskrit-Handschriften.* Berlin. 1853. [II, 286, 286<sup>n4</sup>.]

This catalogue forms vol. i of *Die Handschriften-Verzeichnisse der Königlichen Bibliothek.*

WEBER, A. *Indische Streifen.* 3 vols. Berlin, 1868, 1869. Leipzig, 1879. [II, 252<sup>n1</sup>.]

WEBER, A. "Ueber den Zusammenhang indischer Fabeln mit griechischen." *Indische Studien.* Vol. iii. Berlin. 1855. Pp. 327-373. [V, 130<sup>n1</sup>.]

WEBER, A. *Ueber das Çatrunjaya Mâhâtmyam. Ein Beitrag zur Geschichte der Jaina.* Abhandlungen für die Kunde des Morgenlandes. Vol. i. (No. 4.) Leipzig. 1858. [VII, 214<sup>n1</sup>.]



- WAITE, A. E. *The Hermetic and Alchemical Writings of Aureolus Philippus Theophrastus Bombast, of Hohenheim, called Paracelsus the Great. Now for the first time translated into English.* . . . 2 vols. Ldn. 1894. [III, 162n.]
- WAITE, A. E. *The Book of Black Magic and of Pacts, including Rites and Mysteries of Goëtic Theurgy, Sorcery, and Infernal Necromancy.* Ldn. 1898. (Privately printed.) [III, 203.]
- WAKE, C. STANILAND. *Serpent-Worship, and Other Essays; with a Chapter on Totemism.* Ldn. 1888. [III, 142n<sup>1</sup>.]
- WALDAU, A. *Böhmisches Märchenbuch.* Prag. 1860. [I, 20n, 26; II, 76n<sup>1</sup>, 190n<sup>1</sup>; III, 48n<sup>1</sup>, 152, 191n<sup>1</sup>, 227n; IV, 230n<sup>2</sup>; V, 53n<sup>2</sup>, 130n<sup>1</sup>; VI, 36n<sup>1</sup>, 73n<sup>3</sup>, 94n<sup>1</sup>, 136, 277, 279; VII, 3n<sup>2</sup>, 61n<sup>1</sup>; IX, 37n<sup>1</sup>.]
- WALHOUSE, M. J. "On the Belief in Bhutas—Devil and Ghost Worship in Western India." *Journal of the Anthropological Institute.* Vol. v. Ldn. 1876. Pp. 408-422. [VI, 139.]
- WALHOUSE, M. J. "Archæological Notes." *Indian Antiquary.* Vol. ix. Bombay. 1880. Pp. 71-73, 150-153, 296-299. [V, 179n<sup>1</sup>.]
- WALLACE, A. R. *A Narrative of Travels on the Amazon and Rio Negro, with an Account of the Native Tribes, and Observations on the Climate, Geology, and Natural History of the Amazon Valley.* Ldn. 1853. [II, 280n<sup>1</sup>.]
- WALLIS, W. D. "Prodigies and Portents." *Hastings' Ency. Rel. Eth.* Vol. x. 1918. Pp. 362-376. [II, 83.]
- WALSHE, W. G. "Chastity (Chinese)." *Hastings' Ency. Rel. Eth.* Vol. iii. 1910. Pp. 490-491. [III, 172n<sup>2</sup>.]
- WALTER, N. See under CHAMBERLAIN, B. H.
- WARD, W. *A View of the History, Literature and Religion of the Hindoos.* 2nd edit. 4 vols. Serampore. 1815-1818. [I, 241, 241n<sup>4</sup>, 242.]
- WARD, W. H. *The Seal Cylinders of Western Asia.* Carnegie Institution of Washington. Publication No. 100. 1910. [I, 272n<sup>3</sup>.]
- WARDROP, M. *Georgian Folk-Tales.* Ldn. 1894. The Grimm Library, No. 1. [III, 204; VI, 123n.]
- WARNECK, J. "Studien über die Litteratur der Toba-Batak." *Mittheilungen des Seminars für Orientalische Sprachen* . . . zu Berlin. Vol. ii, Pt. i, *Ostasiatische Studien.* . . . Berlin and Stuttgart. 1899. Pp. 101-139. [VIII, 231n<sup>6</sup>.]
- WARREN, S. *Nirayāvaliyāsuttam, een upāṅga der Jaina's. Met inleiding, aantekeningen en glossaar, van* . . .

Koninklijke Akademie van Wetenschappen. Amsterdam. 1879. [I, 223.]

WATERFIELD, W. *The Lay of Alha. A Saga of Rajput Chivalry as sung by Minstrels of Northern India. Partly Translated in English Ballad Metre by the late . . ., with an Introduction and abstracts of the untranslated portions by Sir George Grierson.* . . . Oxford, University Press. 1923. [IX, 153.]

WATERS, W. G. *The Nights of Straparola. Now First Translated into English by . . . Illustrated by E. R. Hughes,* . . . 2 vols. Ldn. 1894. [I, 46n<sup>2</sup>; III, 76, 205; V, 158n.]

WATERS, W. G. *The Novellino of Masuccio. Now First Translated into English by . . . 2 vols.* Ldn. 1895. [III, 287n<sup>1</sup>.]

WATERS, W. G. *The Precorone of Ser Giovanni. Now first translated into English by . . . Illustrated by E. R. Hughes,* . . . Ldn. 1897. [V, 267.]

WATT, GEORGE. *A Dictionary of the Economic Products of India.* . . . Assisted by Numerous Contributors. 6 vols. Calcutta. 1889-1896. [II, 280n<sup>1</sup>, 304n<sup>1</sup>; VII, 105, 106, 107, 249n<sup>2</sup>; VIII, 7n<sup>2</sup>, 7n<sup>3</sup>, 8n<sup>1</sup>, 18, 65n<sup>1</sup>, 96n<sup>1</sup>, 96n<sup>2</sup>, 96n<sup>3</sup>, 96n<sup>5</sup>, 243n<sup>2</sup>, 247, 249, 318n<sup>1</sup>.]

In reality the work is in ten volumes, as vol. vi is in four parts, each of which forms a distinct volume.

The tenth volume is the Index, published in 1896, three years after the last Part of vol. vi. It was prefaced by E. Thurston, with the assistance of T. N. Mukerji of the Indian Museum, Calcutta.

WATT, GEORGE. *The Commercial Products of India; being an Abridgement of "The Dictionary of the Economic Products of India."* Ldn. 1908. [II, 280n<sup>1</sup>, 304n<sup>1</sup>.]

WEBER, A. *Verzeichniss der Sanskrit-Handschriften.* Berlin. 1853. [II, 286, 286n<sup>4</sup>.]

This catalogue forms vol. i of *Die Handschriften-Verzeichnisse der Königlichen Bibliothek.*

WEBER, A. *Indische Streifen.* 3 vols. Berlin, 1868, 1869. Leipzig, 1879. [II, 252n<sup>1</sup>.]

WEBER, A. "Ueber den Zusammenhang indischer Fabeln mit griechischen." *Indische Studien.* Vol. iii. Berlin. 1855. Pp. 327-373. [V, 130n<sup>1</sup>.]

WEBER, A. *Ueber das Çatrunjaya Mâhâtmyam. Ein Beitrag zur Geschichte der Jaina.* Abhandlungen für die Kunde des Morgenlandes. Vol. i. (No. 4.) Leipzig. 1858. [VII, 214n<sup>1</sup>.]

WEBER, A. "Ueber die heiligen Schriften der Jaina." *Indische Studien. Beiträge für die Kunde des indischen Alterthums*. Vol. xvi. Leipzig. 1883. Pp. 211-479. [VI, 69n<sup>1</sup>.]

This periodical consists of seventeen volumes, 1850-1885, of which the first eight volumes were published at Berlin and the rest at Leipzig.

WEBER, H. W. *Tales of the East; comprising the most popular Romances of Oriental Origin*. 3 vols. Edinburgh. 1812. [I, 25.]

WEBSTER, H. C. See under CAYLEY-WEBSTER, H.

WEBSTER, JOHN. *The Dutchess of Malfey*. [II, 2n<sup>1</sup>; VIII, 54n<sup>1</sup>, 156n<sup>1</sup>.]

WEEKS, J. H. *Among the Primitive Bakongo: A Record of Thirty Years' close Intercourse with the Bakongo and other Tribes of Equatorial Africa*. . . . Ldn. 1914. [III, 313, 313n<sup>1</sup>.]

WEEKS, J. H. "Notes on some Customs of the Lower Congo People." *Folk-Lore*. Vols. xix, 1908, pp. 409-437; and xx, 1909, pp. 32-63, 181-201, 304-311, 457-480. [III, 313, 313n<sup>1</sup>.]

WEICKER, G. *De Serenibus quæstiones selectæ*. Leipzig. 1895. [VI, 282n<sup>6</sup>.]

WEICKER, G. *Der Seelenvogel in der alten Literatur und Kunst*. Leipzig. 1902. [VI, 283n<sup>2</sup>.]

WEICKER, G. "Die Sirenen." Roscher's *Ausführliches Lexikon der Griechischen und Römischen Mythologie*. Vol. iv. Leipzig. 1909-1915. Cols. 601-639. [VI, 282n<sup>6</sup>.]

WEIL, G. *Tausend und Eine Nacht*. . . . 4 vols. Stuttgart. 1837-1841. [IX, 82n<sup>1</sup>.]

WEINHOLD, KARL. See under PARIS, G., and THUMB, A.

WEINREICH, OTTO. *Senecas Apocolocyntosis. Die Satire auf Tod, Himmel- und Höllenfahrt des Kaisers Claudius*. Berlin. 1923. [IX, 155.]

WELSFORD, E. "Serpent-Worship (Teutonic and Balto-Slavic)." Hastings' *Ency. Rel. Eth.* Vol. xi. 1920. Pp. 419-423. [I, 203, 204.]

WERNER, E. T. C. *China of the Chinese*. Ldn. 1919. [IV, 257n<sup>1</sup>.]

WESSELSKI, A. *Märchen des Mittelalters*. Berlin. 1925. [VIII, 117n<sup>2</sup>; IX, 149, 155.]

The collection consists of sixty-six tales, with full and useful notes at the end of the volume.

WEST, E. W. *Pahlavi Texts translated by . . . Sacred Books of the East*. Vols. v, xviii, xxiv, xxxvii and xlvii. Oxford. 1880-1897. [III, 307n<sup>4</sup>.]

WESTERMARCK, E. *Marriage Ceremonies in Morocco*. Ldn. 1914. [I, 217.]

WESTERMARCK, E. *The History of Human Marriage*. In Three Volumes. Fifth Edition Rewritten. Ldn. 1921. [II, 18, 19, 23n, 24n, 306n<sup>1</sup>; IV, 255n<sup>2</sup>, 258; VI, 265n<sup>3</sup>; VII, 231n<sup>1</sup>.]

The 1st edition was in one volume, and appeared in 1891.

WESTERMARCK, E. *The Origin and Development of the Moral Ideas*. 2nd edit. Ldn. 1924 (vol. i), 1917 (vol. ii). (1st edit. 1906, 1908. The 2nd edit. of vol. i first appeared in 1912.) [II, 96n<sup>1</sup>, 97n, 227n<sup>2</sup>; III, 38, 328; IV, 202n<sup>1</sup>.]

WESTERMARCK, EDWARD. *Ritual and Belief in Morocco*. 2 vols. Ldn. 1926. [VIII, 100n.]

WHEELER, TALBOYS. See under CHUNDER, BHOLANAUTH.

WHEELER, W. A. *A Dictionary of the Noted Names of Fiction; including also Familiar Pseudonyms, Surnames bestowed on eminent men, and Analogous Popular Appellations often referred to in literature and conversation*. Bohn's Philological Library. Ldn. 1866. [IV, 145n<sup>2</sup>.]

WHEWELL, W. *Hugonis Grotii De Jure Belli et Pacis Libri Tres. Accompanied by an Abridged Translation*. 3 vols. Cambridge. 1853. [II, 277n<sup>2</sup>.]

WHITE, JOHN. *The Ancient History of the Maori, his Mythology and Traditions. Horo-Uta or Taki-Tumu migration*. 6 vols. Wellington. 1887-1890. [VIII, 232n<sup>7</sup>.]

Each volume contains the English translation followed by the original Maori text, with a separate title-page. That of vol. i is dated 1886, while that of vol. vi is 1889. Four out of the six volumes were also published in London in 1889. The original title-pages of the Maori portion of each volume, however, remained unaltered.

WHITE, W. G. *The Sea Gypsies of Malaya. An Account of the Nomadic Mawken People of the Mergui Archipelago, with a Description of their Ways of Living, Customs, Habits, Boats, Occupations, &c., &c., &c.*, by . . . With a Foreword by R. R. MARRETT, M.A., D.Sc., F.R.A.I. . . . Ldn. 1922. [VIII, 287n<sup>2</sup>.]

WHITNEY, W. D. *Atharva-Veda Samhitā. Translated with a Critical and Exegetical Commentary by . . . Revised . . . and edited by C. R. Lanman*. 2 vols. Harvard Oriental Series. Vols. vii and viii. Cambridge, Mass. 1905. [IV, 263.]

- WICKERHAUSER, M. *Die Papageimärchen*. Leipzig. 1858. [VI, 265<sup>n1</sup>, 269<sup>n1</sup>, 271<sup>n1</sup>, 272<sup>n2</sup>; VII, 222<sup>n3</sup>, 241<sup>n3</sup>.]
- WICKHAM, E. C. *Clarendon Press Series: Quinti Horatii Flacci Opera Omnia. The Works of Horace, with a Commentary by . . .* 2 vols. Oxford. 1874, 1891. [VIII, 99<sup>n2</sup>.]
- WIDTER, G. See under WOLF, A.
- WILHELM, R. *Chinesische Volksmärchen. Übersetzt und eingeleitet von . . .* Jena. 1921. Forming part of the "Die Märchen der Weltliteratur" Series. [IX, 143.]
- WILKEN, G. A. "Jets over Schedelvereering bij de volken van den Indischen Archipel." *Bijdragen tot de Taal- Land- en Volkenkunde van Nederlandsch-Indië*. Vol. iv. 1889. Pp. 89-121. [VIII, 297<sup>n1</sup>.]
- WILKINS, C. *The Hēṭōpādēs of Vēṣhnōō Sārmā, in a Series of connected Fables, interspersed with Moral, Prudential, and Political Maxims; translated from an Ancient Manuscript in the Sanskreet Language. With explanatory Notes by . . .* Bath. 1787. [V, 210.]
- WILKINS, C. *Fables and Proverbs from the Sanskrit: being the Hitopadesa. Translated by . . ., With an Introduction by Henry Morley*. Ldn. 1885. [V, 210.]
- WILKINS, W. J. *Hindu Mythology, Vedic and Purānic*. Calcutta. 1882. [VIII, 77<sup>n2</sup>.]
- WILKINSON, J. G. *The Manners and Customs of the Ancient Egyptians*. A new Edition, Revised and Corrected by Samuel Birch, LL.D., D.C.L. . . . 3 vols. Ldn. 1878. [I, 215; II, 264; III, 116<sup>n</sup>.]
- WILKINSON, R. J. *Papers on Malay Subjects*. 5 vols. and one Supplementary. Kuala Lumpur. 1907-1911. [II, 167.]  
The papers in question comprise: Malay Literature, Industries, History, Life & Customs, Law, and Aboriginal Tribes (Suppl.).
- WILKINSON, R. J. See also under HURGRONJE, C. SNOUCK.
- WILLIAMS, MONIER. *Nalopākhyānam. Story of Nala, An Episode of the Mahā-Bhārata: The Sanskrit Text, with a copious Vocabulary, Grammatical Analysis, and Introduction by . . . The Metrical Translation by the Very Rev. H. H. Milman*. Oxford. 1860. [IV, 278.]
- WILLIAMS, MONIER. *Indian Wisdom or Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindūs*. . . . Ldn. 1875. [I, 12<sup>n2</sup>; IV, 256; VI, 92<sup>n1</sup>.]  
See also under MILMAN, H. H.
- WILLIAMS, MONIER MONIER-. *Buddhism, in its Connexion with Brāhmanism and Hindūism, and in its Contrast with Christianity*. 2nd edit. Ldn. 1890. [VIII, 1<sup>n4</sup>.]

- WILLIAMSON, R. W. *The Mafulu Mountain People of British New Guinea*. With an Introduction by A. C. Haddon. Ldn. 1912. [VIII, 313n<sup>1</sup>.]
- WILLIAMSON, R. W. *The Social and Political Systems of Central Polynesia*. 3 vols. Cambridge. 1924. [VIII, 310n<sup>1</sup>.]
- WILLS, C. J. See under MORIER, JAMES.
- WILMOT, S. E. *The Life of an Elephant*. Ldn. 1912. [VI, 68n.]
- WILSEN, F. C. See under LEEMANS, C.
- WILSON, HENRY. See under KEATE, GEORGE.
- WILSON, H. H. *Mackenzie Collection. A Descriptive Catalogue of the Oriental Manuscripts, and other articles Illustrative of the Literature, History, Statistics and Antiquities of the South of India; Collected by the Late Lieut.-Col. Colin Mackenzie, Surveyor-General of India*. 2 vols. Calcutta. 1828. Reprinted in 1 vol. Calcutta. 1882. [I, 131; II, 121, 123.]
- WILSON, H. H. *The Daśa Kumāra Charita, or Adventures of Ten Princes, A Series of Tales, in the Original Sanskrit. By Śrī Daṇḍī. Edited by . . .* Ldn. Oriental Translation Fund. 1846. [I, 234, 234n<sup>4</sup>; V, 153n<sup>1</sup>.]
- WILSON, H. H. *Works by the Late Horace Hayman Wilson, M.A., F.R.S. . . .* 12 vols. Ldn. 1863-1877. [I, 1n<sup>2</sup>, 7n<sup>4</sup>, 17n<sup>3</sup>, 25, 57n<sup>3</sup>, 75n<sup>1</sup>, 118n<sup>2</sup>, 162n<sup>1</sup>, 200; II, 92n<sup>4</sup>, 189n<sup>1</sup>, 192n<sup>1</sup>, 214, 241, 248, 258, 259, 283n<sup>3</sup>; III, 84n<sup>1</sup>.]

In order to facilitate reference, the following details show the contents of each volume:

i, ii. *Essays and Lectures chiefly on the Religion of the Hindus*. Collected and edited by Dr Reinhold Rost. 2 vols. Ldn. 1862.

There is a separate index to each volume. The volumes are made up chiefly of reprints from *Asiatick Researches*, *Journ. Roy. As. Soc.*, and *Quart. Orient. Mag.*

iii, iv, v. *Essays Analytical, Critical and Philological on subjects connected with Sanskrit Literature*. Collected and Edited by Dr Reinhold Rost. 3 vols. Ldn. 1864-1865.

The Index to these three volumes is in the third volume—i.e. vol. v of the *Works*. They include papers on Hindu Fiction, the *Mahābhārata*, *Panchatantra*, *Daśa-Kumara-charita*, etc., reprinted from the *Journ. Roy. As. Soc.* of London, and of Bengal; *British and Foreign Review*; *Trans. Philol. Soc.*; *Edinburgh Review*, etc.

vi-x. *The Viṣṇu Purāṇa: A System of Hindu Mythology and Tradition*. Translated from the Original Sanskrit, and Illustrated by Notes derived chiefly from other Purāṇas, . . .

Edited by Fitzedward Hall, M.A., D.C.L.Oxon. 5 vols. 1864-1877 (1st edit. O. T. F. 1840.)

Vol. x was published in two parts, the second of which (1877) was an index to the whole translation.

xi-xii. *Select Specimens of the Theatre of the Hindus. Translated from the Original Sanskrit.* 3rd edit. 2 vols. Ldn. 1871.

The 1st edition was issued at Calcutta, 3 vols., 1827. (Plays have separate enumeration.) The 2nd edition was in 2 vols., Ldn., 1835. The plays included are the *Mrichhakatika* or *Clay Cart*, *Vikrama and Urvashi*, *Mālatī and Mādhava*, *Uttara Rāma Charitra*, *Mudra Rakshasa*, and *Ratnāvali*.

WILSON, H. H. "Extracts from the Dasakumāra MSS.: The Story of Nitambavati." *The Quarterly Oriental Magazine*. Vol. vii. (No. xiv.) Calcutta. 1827. Pp. 291-293. [VI, 251.]

WILSON, H. H. See also under MACNAGHTEN, W. H.

WILSON, J. C. C. "The Breeding of Elephants in Captivity." *Miscellaneous Notes*, No. ix to *Journal of the Bombay Natural History Society*. Vol. xxviii. No. 4. Bombay. 1922. Pp. 1128, 1129. [VI, 68n.]

WINDISCH, E. *Māra und Buddha*. Leipzig. 1895. [VI, 187n<sup>1</sup>.]

WINDISCH, E. See under UHLE, H.

WINDSOR, F. N. *Indian Toxicology*. Calcutta. 1906. [II, 281.]

WINSTEDT, R. O. *Papers on Malay Subjects. Life and Customs. Part II, The Circumstances of Malay Life: The Kampong; the House; Furniture; Dress; Food.* General Editor: R. J. Wilkinson. Kuala Lumpur. 1909. [VIII, 291n<sup>1</sup>.]

Sixteen "Papers on Malay Life" were issued from time to time. The "Life and Customs" section consists of three distinct parts. Pt. i is by R. J. Wilkinson, *The Incidents of Malay Life*, Kuala Lumpur, 1908. Pt. ii has been quoted above. Pt. iii, also, is by Wilkinson, *Malay Amusements*, Kuala Lumpur, 1910.

A complete list of the other papers appears on the back wrappers of Pt. i and iii of the above.

WINSTEDT, R. O. "Notes on Malay Magic." *Journ. Malayan Br. Roy. As. Soc.* Singapore. Vol. iii. Pt. iii. 1925. Pp. 6-21. [VIII, 292, 292n<sup>1</sup>; IX, 147.]

WINTERNITZ, M. *Geschichte der indischen Litteratur*. 3 vols. Leipzig. 1908, 1913, 1922. (Vol. i was issued in parts, beginning in 1904. The 1908 issue is a second edition.) [VI, 225n<sup>3, 4, 5</sup>; IX, 99n<sup>2</sup>, 155.]

This work, the most important of its kind in print, is divided up as follows: Vol. i, *Einleitung—Der Veda—Die volkstümlichen Epen und die Purāṇas*. Vol. ii, *Die buddhistische Litteratur und die heiligen Texte der Jainas*.

Vol. iii, Die Kunstdichtung—Die wissenschaftliche Litteratur—Neuindische Litteratur—Nachträge zu allen drei Bänden.

The volumes form Bd. ix, 1, 2 and 3 of "Die Litteraturen des Ostens in Einzeldarstellungen."

WINTERNITZ, M. "Die Witwe im Veda." *Weiner Zeitschrift f. d. Kunde des Morgenlandes*. Vol. xxix. Vienna. 1915. Pp. 172-203. [IX, 154.]

WINTERNITZ, M. "Die Witwenverbrennung," in one of a series of articles: "Die Frau in den indischen Religionen." *Archiv für Frauenkunde und Eugenetik*. Vol. iii. Würzburg. 1917. Pp. 69-99. [IX, 154.]

WINTERNITZ, M. "Suruṅgā and the Kautilya Arthaśāstra." *Indian Historical Quarterly*. Vol. i. No. 3. Sept. 1925. Calcutta. Pp. 429-432. [V, 142n<sup>2</sup>.]

WINTERNITZ, M. "The Serpent Sacrifice mentioned in the Mahābhārata." *Journ. Bombay Br. Roy. As. Soc.* August 1926. Vol. ii. New Series. No. 1. Pp. 74-91. [VII, 233n<sup>2</sup>.]

The above article was translated from the German by N. B. Utgikar, from "Kulturgeschichtliches aus der Tierwelt," *Verein für Volkskunde und Linguistik*, Prag, 1905.

WISE, T. A. *Commentary on the Hindu System of Medicine*. New Edition. Ldn. 1860. [II, 298.]

The 1st edition appeared in Calcutta in 1845.

WLISLOCKI, H. VON. *Volksdichtungen der siebenbürgischen und südungarischen Zigeuner*. Vienna. 1890. [VII, 226n<sup>1</sup>.]

WOLF, A. *Volkslieder aus Venetien*. Gesammelt von G. Widter. Herausgegeben von . . . Abdruck aus den *Sitzungsberichten der Königlichen Akademie der Wissenschaften*. Vienna. 1864. [III, 272n<sup>1</sup>.]

WOLGEMUTH, E. *Der Traumende Musen-Freund, vorstellend in 100 Absätzen unterschiedliche, so wol in dem Geistlichen Lehr als auch Weltlichem Wehr- und Häuslichem Nährstande, den Jungen und Alten, vorgehende Laster und Fehler, in kurzweiligen Historien: vor- und abgebildet durch*. . . . Warhausen im Warnethal. 1668. [III, 34n.]

I have not seen the 1670 edition.

WOLLASTON, A. N. *The Anwar-i-Suhaili, or Lights of Canopus, commonly known as Kalilah and Damnah*. . . . Ldn. 1877. (New Edition, 1894.) [V, 220.]

WOLLASTON, A. N. *Tales within Tales. Adapted from the Fables of Pilpai*. "Romances of the East" Series. Ldn. 1909. [V, 240, 241.]

WOOD, J. See under BARTH, A.



WORTHAM, B. HALE. *The Buddhist Legend of Jîmûtavâhana from the Kathâ-Sarît-Sâgara [The Ocean-River of Story] Dramatized in the Nâgânanda [The Joy of the World of Serpents] A Buddhist Drama by Sri Harsha Deva.* Translated from the Sanskrit. London and New York. [1911.] [VII, 237n<sup>2</sup>.]

WORTHAM, B. HALE. "Metrical Version of the Story of Devasmitâ. *Journ. Roy. As. Soc.* Vol. xvi. New Series. 1884. Pp. 1-12. [I, 172-181.]

WORTHAM, B. HALE. "The Stories of Jîmûtavâhana, and of Hariśarman." *Journ. Roy. As. Soc.* Vol. xviii. New Series. 1886. Pp. 157-176. [III, 77-80; VII, 237n<sup>2</sup>.]

WRATISLAW, A. H. *Sixty Folk-Tales from exclusively Slavonic Sources. Translated, with brief Introductions and Notes, by . . .* Ldn. 1889. [I, 132.]

WRIGHT, DANIEL. *History of Nepâl, Translated from the Parbatîyâ by Munshî Shew Shunker Singh and Pandit Shri Gûnânand: with an Introductory Sketch of the Country and People of Nepâl by the Editor. . . .* Cambridge. 1877. [II, 232n.]

WRIGHT, DUDLEY. *Vampires and Vampirism.* Ldn. 1924. [VI, 137.]

This is the 2nd edition; the 1st appeared in 1914.

WRIGHT, R. G., and DEWAR, D. *The Ducks of India.* Ldn. 1925. [VI, 71n<sup>3</sup>.]

WRIGHT, THOMAS. *A Selection of Latin Stories, from Manuscripts of the Thirteenth and Fourteenth Centuries: A contribution to the History of Fiction during the Middle Ages.* Printed for the Percy Society. Ldn. 1842.

The above work forms No. xxviii of the series, and, together with Gifford's *Dialogue of Witches and Witchcraft*, constitutes vol. viii of:

*Percy Society. Early English Poetry, Ballads, and Popular Literature of the Middle Ages. Edited from Original Manuscripts and Scarce Publications.* Ldn. 1843. [I, 169.]

WRIGHT, THOMAS. *Gualteri Mapes De Nugis Curialium Distinctiones Quinque. Edited, from the unique Manuscript in the Bodleian Library at Oxford, by . . .* Camden Society. No. 1. 1850. [II, 114n.]

WRIGHT, THOMAS. *Gesta Romanorum or, Entertaining Stories Invented by the Monks as a Fire-side Recreation; and commonly applied in their Discourses from the Pulpit.* New Edition, with an Introduction by . . . 2 vols. Ldn. 1871 (date at end of Preface). [I, 101n<sup>1</sup>, 116n<sup>2</sup>; II, 296.]

The translation is the work of Rev. Charles Swan (see Preface, p. xxii).

WRIGHT, W. *The Book of Kalilah and Dimnah. Translated from Arabic into Syriac.* Oxford. 1884. [V, 219.]

WÜNSCHE, AUGUST. *Die Sagen vom Lebensbaum und Lebenswasser Altorientalische Mythen.* Leipzig. 1905. [IX, 144.]

The above work, of 108 pages, forms the 2nd and 3rd Parts of vol. i of *Ex Oriente Lux*, a periodical devoted chiefly to Biblical research. The continuous pagination is pp. 51-158.

WÜNSCHE, AUGUST. *Schöpfung und Sündenfall des ersten Menschenpaares im jüdischen und moslemischen Sagenkreise mit Rücksicht auf die Ueberlieferungen in der Keilschrift-Literatur.* Leipzig. 1906. [VIII, 117n<sup>2</sup>.]

The above work, of 84 pages, forms the 4th Part of vol. ii of *Ex Oriente Lux*, and occupies pp. 169-252.

The periodical was discontinued after 1906 until 1924, when Band iii, Heft i, was issued.

WÜSTENFELD, F. *Die Uebersetzungen Arabischer Werke in das Lateinische seit dem XI. Jahrhundert.* Abhandl. d. Königlichen Gesell. d. Wissenschaften. Hist.-phil. Classe. Vol. xxii. Göttingen. 1877. [II, 289n<sup>1</sup>.]

WUTKE, A. *Der deutsche Volksaberglaube der Gegenwart.* Edited by E. H. Meyer. 3rd edit. Berlin. 1900. [III, 153.]

The 1st edition appeared in Hamburg, 1860, the 2nd in Berlin, 1869.

XENOPHON. *Anabasis.* [III, 310n<sup>4</sup>.] *Cyropædia.* [III, 328.]

YATES, D. E. See under SAMPSON, J.

Yo, SOY. See under SOY Yo.

YOE, SHWAY. See under [SCOTT, GEORGE].

YONGE, C. D. *The Deipnosophists or Banquet of the Learned of Athenæus.* 3 vols. Ldn. 1854. Bohn's Classical Library. [VII, 206n<sup>3</sup>.]

YÜAN-TSANG (YUAN-CHWANG, HIUEN TSIANG, HIOUEN THSANG). See under BEAL, SAMUEL.

YULE, H. *Narrative of the Mission sent by the Governor-General of India to the Court of Ava in 1855; with Notices of the Country, Government, and People.* Ldn. 1858. [II, 168.]

YULE, H. *The Book of Ser Marco Polo the Venetian concerning the Kingdoms and Marvels of the East. Translated and Edited, with Notes, by . . .* 3rd edit. Revised throughout in the Light of Recent Discoveries by Henri Cordier (of Paris). . . . 2 vols. Ldn. 1903. [I, 63n<sup>1</sup>, 105, 141n<sup>2</sup>, 213, 242n<sup>3</sup>, 247n<sup>3</sup>; II, 85n, 266, 268, 268n<sup>2</sup>, 302, 302n<sup>2</sup>, 303; III, 85n, 201, 202, 307, 307n<sup>1</sup>, 329; VI, 150n<sup>1</sup>; VIII, 245, 246, 246n<sup>3</sup>, 247, 256, 257.]

The 1st edition appeared in 1871, and the 2nd in 1875. For "Notes and Addenda" to the above work see under Cordier, Henri.

YULE, H. *Cathay and the Way Thither, being a Collection of Medieval Notices of China*. New Edition. Revised throughout in the Light of Recent Discoveries by Henri Cordier, D.Litt. . . . 4 vols. Hakluyt Society. Ldn.

The volumes were not published in chronological order. The numbers, dates, and sub-titles are as follows :—

Vol. i, Preliminary Essay on the Intercourse between China and the Western Nations previous to the Discovery of the Cape Route. 2nd Series. No. xxxviii. 1915. Vol. ii, Odoric of Pordenone. 2nd Series. No. xxxiii. 1913. Vol. iii, Missionary Friars—Rashíduddín—Pegolotti—Marignolli. 2nd Series. No. xxxvii. 1914. Vol. iv, Ibn Batuta—Benedict Goës. 2nd Series. No. xli. 1916. The 1st edition of *Cathay* was in 2 vols., and forms Nos. 36, 37 of the First Series of the Hakluyt Society, 1866. [I, 16, 63n<sup>1</sup>, 104; II, 85n, 268n<sup>4</sup>; III, 57, 85n, 329; VIII, 96n<sup>2</sup>.]

YULE, H., and BURNELL, A. C. *Hobson-Jobson: Being A Glossary of Anglo-Indian Colloquial Words and Phrases, and of Kindred Terms; Etymological, Historical, Geographical, and Discursive*. Ldn. 1886. [I, 242n<sup>1</sup>, 250n<sup>2</sup>; II, 162n, 269, 269n<sup>1</sup>; III, 14n<sup>1</sup>, 85n, 116n; IV, 272; VII, 107; IX, 17n<sup>2</sup>.]

The work was reprinted in 1903 as follows: *Hobson-Jobson. A Glossary of Colloquial Anglo-Indian Words and Phrases, and of Kindred Terms, Etymological, Historical, Geographical and Discursive*. New Edition. Edited by William Crooke. Ldn. 1903. See also C. Partridge's Complete Verbal Cross-Index to Yule's *Hobson-Jobson*. Bombay. 1906. The Index goes only as far as the word "Izarees."

ZACHARIAE, T. *Kleine Schriften zur Indischen Philologie zur Vergleichenden Literaturgeschichte zur Vergleichenden Volkskunde*. Bonn and Leipzig. 1920. [VI, 59; IX, 154.]

ZACHARIAE, T. "Zum altindischen Hochzeitsritual." *Wiener Zeitschrift f. d. Kunde d. Morgenlandes*. Vol. xvii. Vienna. 1905. Pp. 135-155, 211-231. [VI, 59.]

ZACHARIAE, T. "Verwandlung durch Umbinden eines Fadens." *Wiener Zeitschrift f. d. Kunde d. Morgenlandes*. Vol. xix. Vienna. 1905. Pp. 240-243. [VI, 59.]

ZĀDA, SHEYKH. See under GIBB, E. J. W.

ZAMAKHSHARĪ [ABŪ-L QĀSIM MUḤMŪD IBN 'UMAR UZ-ZAMAKHSHARĪ]. See under MEYNARD, C. BARBIER DE.

ZENOBIUS. *Centuria*. See *Adagia sive Proverbia Græcorum ex Zenobii seu Zenodoto*. . . . *Partim edita nunc primum*,

*partim Latine reddita, . . . ab Andrea Schotto.* Antwerp. 1612. [IV, 256.]

"Proverbia Zenobii ex Tarrhæo Didymo." The reference in the *Ocean* is on p. 9, *Cent.*, i, 30.

ZIMMER, H. *Altindisches Leben. Die Cultur der Vedischen Arier nach den Samhitâ dargesellt.* Berlin. 1879. [III, 30<sup>n1</sup>; IV, 255<sup>n2</sup>; VII, 72<sup>n2</sup>; VIII, 156<sup>n1</sup>.]

ZIMMERN, H. "Babylonians and Assyrians." *Hastings' Ency. Rel. Eth.* Vol. ii. 1909. Pp. 309-319. [I, 273<sup>n2</sup>.]

ZINGERLE, I. and J. *Kinder- und Hausmärchen aus Tirol.* Innsbruck. 1852. (2nd edit. Gera, 1870; 3rd edit. Innsbruck, 1911.) [I, 26; II, 70<sup>n2</sup>.]

ZOROASTER. *Avesta.* [I, 199.]

ZOTENBERG, H. *Chronique de . . . Tabari, traduite sur la version Persane d'Abou-'Ali Mo'hammed Bel'Ami. . . .* 4 vols. Paris. 1869. [VI, 293<sup>n1</sup>.]

ZOTENBERG, H. *Histoire Des Rois Des Perses par Aboû Manşoûr 'Abd Al-Malik ibn Moḥammad ibn Ismâ'il Al-Tha'âlibî.* Texte Arabe Publié et traduit par . . . Paris. 1900. [V, vn<sup>1</sup>.]

ZUGARO, F. "Les bactéries comme armes de guerre." *Bulletin Belge de Science Militaire. Revue Bibliographique Militaire.* Paris. June 1924. Pp. 33-34. [II, 281.]

The original article appears in *Esercito e Marina*, 4th March 1924.



PRINTED IN GREAT BRITAIN  
BY THE RIVERSIDE PRESS LIMITED  
EDINBURGH



CC-  
N 2012/17

CVI

Central Archaeological Library,  
NEW DELHI.

Call No. 8938  
Sa 8 Ka / Son / T.P.

Author—Penzer, N. M.

Title—The Ocean of story.  
Vol. IX

Borrower No.	Date of Issue	Date of Return

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.